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PROCEEDINGS

OF THE

THIRTY-NINTH ANNUAL MEETING

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT CHICAGO, ILLINOIS, DECEMBER, 1907

ALSO OF THE NINTH ANNUAL MEETING OF THE

Philological Association of the Pacific Coast

HELD AT SAN FRANCISCO, CALIFORNIA

DECEMBER, 1907

MEMBERS IN ATTENDANCE AT THE THIRTY-NINTH
ANNUAL MEETING, CHICAGO, ILLINOIS

Frank Frost Abbott, University of Chicago, Chicago, Ill.
George Henry Allen, University of Cincinnati, Cincinnati, O.
Hamilton Ford Allen, University of Illinois, Urbana, Ill.
Katharine Allen, University of Wisconsin, Madison, Wis.
Andrew Runni Anderson, Princeton University, Princeton, N. J.
R. Arrowsmith, New York, N. Y.
Grove E. Barber, University of Nebraska, Lincoln, Neb.
Le Roy C. Barret, Princeton University, Princeton, N. J.
Herbert J. Barton, University of Illinois, Urbana, Ill.
William N. Bates, University of Pennsylvania, Philadelphia, Pa.
Paul V. C. Baur, Yale University, New Haven, Conn.
Edward A. Bechtel, University of Chicago, Chicago, Ill.
Charles H. Beeson, University of Chicago, Chicago, Ill.
Campbell Bonner, University of Michigan, Ann Arbor, Mich.
Demarchus C. Brown, Indiana State Library, Indianapolis, Ind.
Carl D. Buck, University of Chicago, Chicago, Ill.
Theodore C. Burgess, Bradley Polytechnic Institute, Peoria, Ill.
Mitchell Carroll, The George Washington University, Washington, D. C.
Clarence F. Castle, University of Chicago, Chicago, Ill.
George H. Chase, Harvard University, Cambridge, Mass.
Arthur Stoddard Cooley, Auburndale, Mass.
Walter Dennison, University of Michigan, Ann Arbor, Mich.
William Prentiss Drew, Knox College, Galesburg, Ill.
Charles L. Durham, Cornell University, Ithaca, N. Y.
Emily Helen Dutton, University of Chicago, Chicago, Ill.
William S. Ebersole, Cornell College, Mt. Vernon, Ia.
H. Rushton Fairclough, Leland Stanford University, Cal.
Thomas Fitz-Hugh, University of Virginia, Charlottesville, Va.
Roy C. Flickinger, Northwestern University, Evanston, Ill.
Charles H. Forbes, Phillips Academy, Andover, Mass.
Frank H. Fowler, Lombard College, Galesburg, Ill.
Harold N. Fowler, Western Reserve University, Cleveland, O.
Charles J. Goodwin, Lehigh University, So. Bethlehem, Pa.
George D. Hadzsits, University of Pennsylvania, Philadelphia, Pa.
Walter D. D. Hadzsits, Smith College, Northampton, Mass.
John Calvin Hanna, Oak Park, Ill.
William Fenwick Harris, Harvard University, Cambridge, Mass.
J. E. Harry, University of Cincinnati, Cincinnati, O.
Nathan Wilbur Helm, Phillips Exeter Academy, Exeter, N. H.
Milton W. Humphreys, University of Virginia, Charlottesville, Va.

- Frederick L. Hutson, Princeton University, Princeton, N. J.
 George W. Johnston, University of Toronto, Toronto, Can.
 George Dwight Kellogg, Princeton University, Princeton, N. J.
 Francis W. Kelsey, University of Michigan, Ann Arbor, Mich.
 Gordon F. Laing, University of Chicago, Chicago, Ill.
 A. G. Laird, University of Wisconsin, Madison, Wis.
 O. F. Long, Northwestern University, Evanston, Ill.
 Harriett E. McKinstry, Lake Erie College, Painesville, O.
 John M. Manly, University of Chicago, Chicago, Ill.
 Allan Marquand, Princeton University, Princeton, N. J.
 Elmer Truesdell Merrill, Trinity College, Hartford, Conn.
 Clifford Herschel Moore, Harvard University, Cambridge, Mass.
 Frank Gardner Moore, Dartmouth College, Hanover, N. H.
 George F. Moore, Harvard University, Cambridge, Mass.
 J. Leverett Moore, Vassar College, Poughkeepsie, N. Y.
 Charles M. Moss, University of Illinois, Urbana, Ill.
 Barker Newhall, Kenyon College, Gambier, O.
 James M. Paton, Cambridge, Mass.
 Mary Bradford Peaks, Vassar College, Poughkeepsie, N. Y.
 Arthur Stanley Pease, Harvard University, Cambridge Mass.
 Frances Pellett, University of Chicago, Chicago, Ill.
 Samuel Ball Platner, Western Reserve University, Cleveland, O.
 Franklin H. Potter, University of Iowa, Iowa City, Ia.
 David M. Robinson, Johns Hopkins University, Baltimore, Md.
 Benjamin H. Sanborn, Wellesley, Mass.
 Henry A. Sanders, University of Michigan, Ann Arbor, Mich.
 W. S. Scarborough, Wilberforce University, Wilberforce, O.
 J. J. Schlicher, State Normal School, Terre Haute, Ind.
 John Adams Scott, Northwestern University, Evanston, Ill.
 F. W. Shipley, Washington University, St. Louis, Mo.
 Paul Shorey, University of Chicago, Chicago, Ill.
 Moses Stephen Slaughter, University of Wisconsin, Madison, Wis.
 Charles N. Smiley, Iowa College, Grinnell, Ia.
 Charles Forster Smith, University of Wisconsin, Madison, Wis.
 Frank B. Tarbell, University of Chicago, Chicago, Ill.
 LaRue Van Hook, Princeton University, Princeton, N. J.
 Charles Heald Weller, State University of Iowa, Iowa City, Ia.
 Andrew F. West, Princeton University, Princeton, N. J.
 Alexander M. Wilcox, University of Kansas, Lawrence, Kan.
 George A. Williams, Kalamazoo College, Kalamazoo, Mich.
 Gwendolen B. Willis, Milwaukee-Downer College, Milwaukee, Wis.
 Harry Langford Wilson, Johns Hopkins University, Baltimore, Md.
 Ellsworth D. Wright, Lawrence University, Appleton, Wis.

[Total, 83]

AMERICAN PHILOLOGICAL ASSOCIATION

I. PROGRAMME

FRIDAY, DECEMBER 27

FIRST SESSION, 9.30 O'CLOCK

PAUL SHOREY

Choriambic Dimeter and the Rehabilitation of the Antispast (p. 57)

MINTON WARREN¹

On Some Latin Etymologies

J. E. HARRY

The Use of *οἶος*, *ποῖος*, and *ὁποῖος* (p. xxviii)

HAMILTON FORD ALLEN

The Verbal in *-τεο* in Polybius (p. xiii)

ROY C. FLICKINGER

The Accusative of Exclamation in Plautus and Terence (p. xvii)

ARTHUR STANLEY PEASE

Notes on Stoning among the Greeks and Romans (p. 5)

HERBERT CUSHING TOLMAN

The Historical and the Legendary in Herodotus' Account of the
Accession of Darius, iii, 27-88 (read by title, p. xxiv)

KIRBY F. SMITH²

On the Sources of Ben Jonson's Song, "Still to be neat, still to be
dressed" (read by title)

WILFRED P. MUSTARD

Two Notes in Classical Mythology (read by title, p. xxi)

GEORGE DEPUE HADZSITS

Apollo and the Python Myth (read by title, p. xvii)

¹ Died November 26, 1907 (p. viii).

² This paper appears in *American Journal of Philology*, xxix, 133-155.

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

8 O'CLOCK P.M.

FRANCIS W. KELSEY

Is there a Science of Classical Philology? Annual Address of the
President of the Association (p. xx)

SATURDAY, DECEMBER 28

SECOND SESSION, 2 O'CLOCK

JOHN ADAMS SCOTT

The Force of Sigmatism in Homer (p. xxiii)

CAMPBELL BONNER

(1) On a Gloss in Suidas

(2) The Epithet of the Pine in Artemidorus ii, 25 (p. xiv)

THOMAS FITZ-HUGH

Rhythmic Alternation and Coincidence of Accent and Ictus in Latin
Metric Art (p. xv)

J. E. HARRY

On the Interpretation of the First Antistrophe of the *Ajax* of Sopho-
cles (read by title, p. xix)

CURTIS C. BUSHNELL

The Aeschylean Element in Mrs. Browning's Writings (read by title,
p. xiv)

W. S. SCARBOROUGH

The Greeks and Suicide (read by title, p. xxii)

SECOND JOINT SESSION WITH THE ARCHAEOLOGICAL
INSTITUTE

8 O'CLOCK P.M.

GEORGE F. MOORE

Aramaic Papyri recently found at Assuan (p. xx)

FRANK FROST ABBOTT

The Theatre as a Factor in Roman Politics under the Republic
(p. 49)

JOHN M. MANLY

"A Knight Ther Was" (p. 89)

MONDAY, DECEMBER 30

THIRD JOINT SESSION WITH THE ARCHAEOLOGICAL
INSTITUTE

9 O'CLOCK A.M.

LARUE VAN HOOK

The Criticism of Photius on the Attic Orators (p. 41)

HENRY A. SANDERS

Greek MSS from Egypt in the possession of Mr. Charles L. Freer
(p. xxii)

GEORGE H. ALLEN

The So-called Praetorium in the Roman Legionary Camp at Lambasis (p. xii)

II. MINUTES

CHICAGO, ILLINOIS, December 27, 1907.

The Thirty-ninth Annual Meeting was called to order at 9.30 A.M. in Mandel Hall of the University of Chicago, by the President, Professor Francis W. Kelsey, of the University of Michigan.

The Secretary read the list of new members elected by the Executive Committee, as follows :¹—

Prof. Herbert J. Barton, University of Illinois.
 Prof. Orma Fitch Butler, College for Women, Oxford, Ohio.
 Dr. Sereno Burton Clark, Western Reserve University.
 Prof. Norman W. DeWitt, Miami University.
 Prof. Joseph H. Drake, University of Michigan.
 Prof. William Prentiss Drew, Knox College.
 Prof. Frederick Carlos Eastman, Iowa State University.
 Dr. Philip H. Edwards, Baltimore City College.
 William Alexander Fleet, Princeton University.
 Prof. Charles H. Forbes, Phillips Andover Academy.
 John S. Galbraith, Williams College.
 Prof. J. B. Game, Normal School, Cape Girardeau, Mo.
 Dr. W. D. Gray, Smith College.
 Prof. Richard Mott Gummere, Haverford College.
 Prof. Austin Morris Harmon, Princeton University.
 Eugene A. Hecker, Sheffield, Mass.
 Prof. Helen Elisabeth Hoag, Mt. Holyoke College.
 Dr. Herbert Pierpont Houghton, Princeton University.
 Prof. Richard Wellington Husband, Dartmouth College.
 Horace L. Jones, Cornell University.
 Prof. Gordon F. Laing, University of Chicago.
 Prof. David Russell Lee, Central College, Mo.
 Prof. Donald Alexander MacRae, Princeton University.
 Prof. Charles M. Moss, University of Illinois.
 Prof. E. W. Murray, University of Kansas.
 Prof. Howard Murray, Halifax, N. S.
 Paul Nixon, Princeton University.
 Prof. Marbury B. Ogle, University of Vermont.
 Prof. Samuel Grant Oliphant, Olivet College.
 Ernest H. Riedel, Cornell University.
 George M. Sharrard, Cornell University.
 Rev. John Alfred Silsby, Shanghai, China.
 Prof. Charles N. Smiley, Iowa College.
 Dr. George R. Throop, Washington University, St. Louis.
 Prof. Wm. W. Troup, Westminster College, Pa.
 Harry Brown Van Deventer, Princeton University.

¹ Including several names later added by the Executive Committee.

The Secretary reported that the TRANSACTIONS and PROCEEDINGS, Volume xxxvii, had appeared in September, with such editorial changes in the PROCEEDINGS as had been ordered by vote of the Association at its last meeting. A list of certain American journals was read with which an exchange had been secured, or other arrangements made to insure regular notice of our publications, viz. : —

The Nation,
Journal of the American Oriental Society,
Publications of the Modern Language Association of America,
Classical Philology,
Modern Philology,
The Classical Journal.

Notice was given by the Secretary that by a vote of the Association at New Haven, in 1903 (xxxiv, xix), the question of approving the present method of electing officers on the nomination of a committee would come up for final action at the next annual meeting.

The Treasurer's report was accepted as follows : —

RECEIPTS	
Balance, December 27, 1906	\$656.08
Sales of Transactions	\$85.28
Membership dues	1382.00
Initiation fees	150.00
Dividends	6.00
Interest	31.86
Philological Association of the Pacific Coast	160.00
Offprints	20.60
Total receipts to December 25, 1907	<u>1835.74</u>
	\$2491.82

EXPENDITURES	
Transactions and Proceedings (Vol. xxxvii)	\$1537.64
Extra offprints (Vol. xxxvi)	7.25
Platonic Lexicon	195.20
Salary of Secretary	300.00
Postage	50.78
Printing and stationery	36.25
Express75
Press clippings	5.00
Telegrams	1.60
Parlor at Murray Hill Hotel for conference of February 9, 1907	5.00
Total expenditures to December 25, 1907	<u>\$2139.47</u>
Balance, December 25, 1907	352.35
	\$2491.82

The Chair appointed as a Committee to audit the Treasurer's Accounts, Professors Elmer Truesdell Merrill and Campbell Bonner.

The Chair further appointed as a Committee on the Place of the Next Meeting, Professors Fitz-Hugh, Harold N. Fowler, and Baur.

The reading of papers was then begun.

When the name of Professor Minton Warren, of Harvard University, was reached upon the programme, the following resolutions offered by a Committee,¹ consisting of Professors Charles E. Bennett, Morris H. Morgan, and Kirby F. Smith, were read by Professor Platner and adopted by a rising vote : —

Resolved, That in the death of Professor Minton Warren, this Association desires to record its deep sense of an irreparable loss to classical scholarship and classical teaching. A pioneer in the field of systematic graduate instruction in this country, by his talents, his energy, and his devotion, he succeeded in organizing and maintaining courses whose aims and standards were those of the best European schools, and whose graduates to-day bear living witness to the soundness, vitality, and inspiration of his teaching.

A profound and diligent investigator, he was among the first to give reputation to American classical scholarship through his own published work, and in all his researches he set an example of thoroughness and accuracy which has been a model to others.

A member of this Association from its early days, he worked loyally and effectively for its success, and was honored by election to its highest office. Chosen one of the first directors of the American School of Classical Studies in Rome, he labored earnestly and successfully in perfecting its organization and in establishing its standards.

Chivalrous and unselfish, held in esteem and affection by colleagues and pupils alike, of a personality not less admirable for its strength than for its charm, of tireless devotion to the career to which his life was dedicated, he has left a tradition long to be cherished in the annals of American scholarship.

Resolved, That to Professor Warren's widow and family we extend in their bereavement our heartfelt sympathy; and that the Secretary be instructed to transmit to them a copy of these resolutions.

After the reading of papers, Professor H. Rushton Fairclough, of Leland Stanford University, President of the Philological Association of the Pacific Coast, who was called upon by the Chair, presented the greetings of the Pacific Branch, with suggestions prompted by a comparison of its meeting, which he had just attended, with the present session.

A brief reply was made by the President of the Association.

¹ Appointed by the President before the meeting.

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Friday evening, December 27.

The Societies met in Mandel Hall at 8 P.M., Professor George F. Moore, of Harvard University, Vice-President of the Institute, presiding, in the absence of its President, Professor Thomas Day Seymour, of Yale University.

The members were welcomed by President Harry Pratt Judson, of the University of Chicago.

Professor Francis W. Kelsey, of the University of Michigan, President of the Association, delivered the annual address, his subject being *Is there a Science of Classical Philology?*

SECOND SESSION

Saturday afternoon, December 28.

The Association was called to order by the President, shortly after 2 o'clock.

The proposed new Constitution, and a report of the special Committee thereon, having been made the special order of this session, the Chair called upon Professor Elmer Truesdell Merrill, of Trinity College, who made a statement of his purpose in bringing forward the tentative Constitution which had been placed in the hands of the members.

In the general discussion Messrs. H. F. Allen, Platner, Fairclough, Kelsey, C. F. Smith, Humphreys, Dennison, C. H. Moore, Merrill, Shipley, Wilson, and Paton took part.

A motion to refer the matter to a committee of four, to report at the next annual meeting, was defeated.

A motion that the proposed Constitution be adopted was also lost.

The Committee on the Place of the Next Meeting, by its Chairman, Professor Fitz-Hugh, reported provisionally in favor of accepting the invitation of the University of Toronto.

Voted, To refer the question of the place of the next meeting to the Executive Committee, for decision after the meeting of the Council of the Institute.

On recommendation of the Committee on Nominations, as reported by Professor Platner, the following officers for the ensuing year were elected :

President, Professor Charles E. Bennett, Cornell University.

Vice-Presidents, Professor Paul Shorey, University of Chicago.

Professor John C. Rolfe, University of Pennsylvania.

Secretary and Treasurer, Professor Frank Gardner Moore, Dartmouth College.

Executive Committee, The above-named officers, and

Professor Thomas Fitz-Hugh, University of Virginia.

Professor Harold N. Fowler, Western Reserve University.

Professor Albert Granger Harkness, Brown University.

Professor Gonzalez Lodge, Columbia University.

Professor Clifford H. Moore, Harvard University.

The President subsequently named Professor Edward Capps, of Princeton University, as member of the Nominating Committee in place of Professor Samuel Hart, whose term had expired.

Professor Elmer Truesdell Merrill moved the following amendment to the Constitution, due notice having been given at the last annual meeting (xxxvii, xi f.).

Voted 1, That Amendment I to the Constitution of the American Philological Association be, and hereby is, repealed.

Voted 2, That Article II be, and hereby is, amended by adding as section 4 thereof the following: "An Assistant Secretary, and an Assistant Treasurer, may be elected at the first session of each annual meeting, on the nomination of the Secretary and the Treasurer respectively."

The Auditing Committee was permitted to present its report to the Executive Committee, in view of the fact that the last session was to be a joint meeting.¹

The Chair appointed the following Committee to draft resolutions of thanks, to be presented at the joint session of Monday morning: Professors J. Leverett Moore and Harry Langford Wilson.

During the latter part of this session Professor H. Rushton Fairclough, of Leland Stanford University, was invited to the chair, as President of the Philological Association of the Pacific Coast.

On motion of Professor Slaughter the following resolution was adopted:—

Whereas, in at least one section of the country a movement has been set on foot to promote uniformity in the classical requirements for entrance to college;

¹ The Report of the Committee is as follows:

The Quadrangle Club, Dec. 30, 1907.

To the Executive Committee of the American Philological Association:

The Committee appointed to audit the accounts of the Treasurer of the American Philological Association for the past year hereby reports that it has duly examined said accounts, and finds them correct, and the credit balance of funds in hand as represented.

This report is made to the Executive Committee, in accordance with permission granted to the Auditing Committee by the Association at its meeting on Saturday, Dec. 28, 1907.

[Signed] ELMER TRUESDELL MERRILL, *Chairman*.

Resolved, That the American Philological Association express its sympathetic interest in the effort to bring about so desirable a result, and that it lend all aid in its power to secure the establishment of uniform college entrance requirements in the classics,

- (a) expressed in identical terms ;
- (b) providing variety by announcement of the texts prescribed for the next four or five years severally if practicable ;
- (c) securing greater freedom for the schools by increased emphasis upon translation at sight.

In addition to the above business the Association heard several papers at this session.

SECOND JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Saturday evening, December 28.

The Societies met in Mandel Hall at 8 P.M., Professor Francis W. Kelsey, of the University of Michigan, President of the Philological Association, presiding.

This session was given to the reading of papers.

THIRD JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Monday morning, December 30.

The Societies gathered in the Congregation Hall, Haskell Museum, under the presidency of Professor Frank B. Tarbell, of the University of Chicago, Vice-President of the Institute.

The session was devoted to the reading of papers.

On recommendation of the special Committee, Professors J. Leverett Moore and Wilson, the following resolution was adopted : —

Resolved, That the American Philological Association express to the President and authorities of the University of Chicago its appreciation of their courtesy in placing at its disposal the University buildings for this meeting ; to the members of the Local Committee its thanks for their thoughtful provision for its reception and entertainment ; to the Quadrangle Club for granting its members the privileges of its house ; and to the Directors of the Art Institute and Field Museum for the courtesies extended.

Resolved, That the Secretary be instructed to send to President Judson, to Professor Abbott, of the Local Committee, the Secretary of the Club and the Directors of the Museums, copies of this resolution.

Owing to the fact that this was a joint session, there was no formal vote of adjournment.

The next meeting of the Association will be held at Toronto, Ontario, December 29-31, 1908.

III. ABSTRACTS

1. The So-called Praetorium in the Roman Legionary Camp at Lambaesis, by Prof. George H. Allen, of the University of Cincinnati.

Before proceeding to the discussion of the main argument, it is necessary, for the sake of clearness in the use of terms, to classify the various kinds of fortified places or camps employed by the Romans. These are:—

I. Temporary camps, as described by Polybius and Hyginus, usually called simply *castra*.

II. Camps intended for occupation during a considerable period, such as Caesar's winter quarters in Gaul and the permanent legionary fortresses of the Empire. These forts are called *hiberna*.

III. Smaller permanent forts intended for cohorts and alae, called *castella*.

The evidence at hand for the *castra* is entirely of a literary character; our knowledge of the *castella* is based quite as exclusively upon the remains themselves. But for the *hiberna* we have both literary and archaeological data, although in limited quantities. It can be shown that the arrangement of the interior space in all these classes of camps follows the same general scheme, there being in all instances two principal roads, one of which, the *via principalis*, intersects the enclosure connecting two opposite sides, while the other, the *via praetoria*, starting at right angles with the first and at a point midway in its course, extends to one of the other faces; besides these, a space adjoining the *via principalis*, opposite the *via praetoria*, which was reserved for the administrative headquarters. The face of the enclosure reached by the *via praetoria* was always considered to be the front. In the permanent fortresses the central space was occupied by a building consisting of series of apartments grouped around one or two open courts.

In the *hiberna*, or legionary camp, at Lambaesis, a stone structure, rectangular in plan, consisting of four walls which present an imposing appearance from without, encloses a space 23.30×30.60 meters in extent, including a section of the *via principalis*, and the actual point where the two main roads would meet. This edifice has always been identified as the *praetorium*, or central administrative building (cf. Cagnat, *L'Armée romaine en Afrique*, 532).

Several considerations lead one to suspect the correctness of this current interpretation of the building, but the chief argument against it is based upon its location with respect to the main guiding lines for the allotment of the space in the camp, which were mentioned above. At all other places the central buildings stand back of the *via principalis*, abutting on it, but never projecting beyond its margin. Besides, some remains have been discovered at Lambaesis, at the rear of the so-called *praetorium*, in exactly the location where we should expect to find the central building. A comparison of these remains with those of the central buildings in the *hiberna* at Carnuntum and Novaesium, and in several of the *castella*, proves that they must have belonged to the so-called *atrium*, or main court of the central building with its portico and chambers. Accordingly the so-called *praetorium* under discussion, stands in front of and adjoining

the real central building. To discover its proper identity, we must investigate the manner of employment of the corresponding space in other forts.

The central portion of the *via principalis*, sometimes called *principia*, had always been the scene of public business, especially such as directly concerned the soldiers, holding assemblies, administering justice, executing penalties, etc. In about ten of the *castella* remains of halls are found occupying this site, which must have been erected for the convenient performance of these functions, and might also have been employed for military exercises in inclement weather. These buildings, in fact, must have been the *basilicae* mentioned by Vegetius.

The topographical relation of the so-called *praetorium* at Lambaesis to the remains at its rear, is the same as that of the *basilicae* to the *atria* and adjoining chambers of the central buildings in other forts. The remains back of the so-called *praetorium* at Lambaesis may be identified as the *atrium* of the central building. It is a reasonable conjecture, therefore, to assume that the so-called *praetorium* was really the *basilica*, or assembly hall, of the legionary fort at Lambaesis.

2. The Verbal in -τεο in Polybius, by Prof. Hamilton Ford Allen, of the University of Illinois.

Polybius uses the verbal in -τεο 153 times from 70 different verbs simple and compound. The verbal is formed on the stem as it appears in the first aorist passive, except in the case of 7 verbs, ὑπομένω, ὑπομενετόν, present stem (Curtius, *The Greek Verb*, London, 1880, 514); ὀίδα, ἰστέον, second aorist stem (Bishop, *A. J. P.* xx, 4); φέρω, ἀνοιστέον, ἐποιστέον, ἐπανοιστέον, future stem; προσέχω, προσεκτήον, present stem; φημί, φατέον, present stem (ῥητέον, first aorist passive stem).

Polybius uses the personal but once, ὑποδεικτέος ἂν εἴη τρόπος, iii, 36, 5, which Goetzeler (*De Polybi elocutione*, Würzburg, 1887, 29) would emend to ὑποδεικτέον ἂν εἴη τὸν τρόπον, while Hultsch (*Berl. Phil. Wochschr.*, 1887, 1142 s) would retain it.

As to the auxiliary verb, ἐστί is omitted 123 times and used 7 times (4 times in indirect questions, 3 times for emphasis), εἴη is used 6 times in indirect discourse, ἂν εἴη is used 12 times with potential force, εἶναι is used 4 times in indirect discourse, ᾗν is used once in the protasis of a past particular condition.

The agent is omitted 130 times. It is expressed by the dative of a personal pronoun 3 times to avoid ambiguity, of a noun 4 times, of a participle 6 times (8 participles, 7 of them with the article). It is never expressed by the accusative of a noun or pronoun, but 10 times by the accusative of a participle (7 times without the article, 3 times, 4 participles, with the article). ἐστί is always, 8 cases, omitted with the accusative agent. εἶναι is used twice in indirect discourse. The dative and accusative of the agent are never used together.

The negative is always οὐ or its compounds (50 times).

The verbal construction passes over into the infinitive but once, xviii, 13, 5.

Polybius uses many other means to express necessity, as δεῖ, χρῆ, ἀναγκάζω, ἀνάγκη, ἀναγκαῖον, εἰκόσ, δίκαιον, etc., the imperative, the optative. δεῖ is the form most frequently used.

Polybius does not, like Plato and Xenophon, heap up a dozen verbals one upon another, but uses all the various means at his command to vary his language and avoid the monotonous use of any one form.

3. Two Critical Notes: (1) on a Gloss in Suidas, (2) on Artemidorus ii, 25, by Prof. Campbell Bonner, of the University of Michigan.

In Suidas (Bernhardy, II, 1, 1234) the gloss *δφίοπους γυνή· ἐρπουσα* should have *ἐμπουσα* in place of the last word. In the passage from Artemidorus (p. 119, Hercher) for *διὰ τὸ φιλέρημον* read *διὰ τὸ φιλήρημον*.¹

4. The Aeschylean Element in Mrs. Browning's Writings, by Prof. Curtis C. Bushnell, of Syracuse University.

In Mrs. Browning's writings allusions to Aeschylus occur as follows:

Int. to first version of the *Prometheus Bound*, "Perhaps of all" ff.; *Letters and Essays with Memoir*, New York, 1877 (hereafter abbreviated as *L. and E.*), II, 120; *Ath.* 1842, 189, 252; *Letters of Robert Browning and Elizabeth Barrett*, New York, 1899 (hereafter abbreviated as *L. R.*) I, 35; *Letters of Elizabeth Barrett Browning*, New York, 1897 (hereafter abbreviated as *L. E.*) I, 49, 118, 119, 162, 175, 210; II, 126; *A Vision of Poets*, "Here Aeschylus" ff., "One his smooth" ff.; *Wine of Cyprus*, "Oh, our Aeschylus" ff.; *An Island*, "Or Aeschylus" ff.; *Aurora Leigh* I, "The tortoise shell" ff.; *ib.* v, "Weep, my Aeschylus" ff. (cf. *L. R.* I, 31); *Sonnet to Hugh Stuart Boyd*. *Legacies; Sounds*, initial quotation.

The influence of individual plays of Aeschylus is seen as follows:

Eumenides: *A Vision of Poets*, "Here Aeschylus" ff.; *Aurora Leigh* IV, "we would play" ff.; *L. R.* I, 537; *L. and E.* II, 57; *L. E.* I, 210.

Agamemnon: *Aurora Leigh* v, "dynastic stars" (*Ag.* 6); *Casa Guidi Windows* II, "We poets" ff. (*ib.* 3, 13, 139, 159, 280 ff., 1092), *L. and E.* II, 224-5 (*ib.* 33); *L. R.* I, 56, 60 (*ib.* 36); *Aurora Leigh* VIII, "You did not use" ff.; I, "dust the flaunty carpets" ff. (*ib.* 908 ff.); *Hector in the Garden* *οτοτοτοτο* (*ib.* 1072, 1076); *Wine of Cyprus*, "a mystic" ff. (*ib.* 1291, 1055, 1217 ff., 1185); *L. R.* I, 249 (*ib.* 1128-9, 1309-77).

Prometheus. This was a lifelong influence. Her first version (1833) made at the age of 24, as also its introduction, showed enthusiastic study. *The Seraphim* (1838) was influenced and indeed suggested by the *Prometheus* (Int. to first version). Similar influence is seen in *A Drama of Exile* (1844). Cf. especially its opening with the close of the *Prometheus*. In 1845 she completed the second version. We find allusions to the *Prometheus* in *Aurora Leigh*, published in 1856, five years before her death.

Other references are: *L. R.* I, 533 (*P. V.* I ff.); *Crowned and Buried*, "it was not well" ff. (*ib.* 120 ff., 1-81, 1021-5); *Aurora Leigh* II, "the golden stars" ff. (*ib.* 24); *Wine of Cyprus*, "And Prometheus" ff. (*ib.* 36-92, "passion" being a mistranslation of *δργής*, I. 80); *Aurora Leigh* v, "The waxen mask" ff.

¹ The discussion of the proposed emendations will be incorporated with the other matter in a paper which will appear in *Classical Philology*.

(*ib.* 1-87); *L. R.* 1, 87 (*ib.* 11); 11, 499 (*ib.* 101-3); 1, 312 (*ib.* 135); 1, 130 (*ib.* 198); 1, 35 (*ib.* 250, 251, 268); 1, 30 (*ib.* 284-287); 11, 45 (*ib.* 362); *Aurora Leigh* VII, "oppressed" ff. (*ib.* 363 ff.); *L. R.* 1, 15 (*ib.* 700 ff.); *Aurora Leigh* VII, "I, Aurora" ff., "When Jove's hand" ff. (*ib.* 640 ff., esp. 846-9); *L. R.* 1, 45; 1, 75, with which cf. 1, 31.

Mrs. Browning refers to the first version in *L. E.* 1, 16, 18, 21, 57, 65, 135, 244, 455; *L. and E.* 1, 128-130; *L. R.* 1, 31.

The following seems a just estimate of her second and final version of the *Prometheus*:

Though she takes considerable liberties with the thought and occasionally even mistranslates, though she is at times prolix, weak, rhetorical, where Aeschylus is concise, forceful, simple, yet she ordinarily recognizes those more subtle touches of the poet's art likely to elude an imperfect scholarship. Chiasmus (as in ll. 33, 193, etc.), to be sure, is never reproduced, but collocations of the same word, or of words containing the same root, are usually recognized (ll. 19, 333, 385, 671, 858). She usually recognizes the emphatic words (as ll. 234-5, 246, 502-3, 982) and links of connection (ll. 69, 70; 127, 128; 141, 145; 151, 152; 158, 160; 166, 170; 184, 185; 186, 187). Her language has a pictorial power truly Aeschylean (ll. 24, 133, 200, 219, 365, 455, 464, 573, 657, 667-8, 705-6, 789, 830, 910, 991, 1016-7, 1028-9, 1049-50), and the whole version has an Aeschylean vigor, boldness of imagination, sense of sublimity, and fulness of emotion. The ample endowment of her own genius with these qualities and the especial interest felt in this particular play by a nature sympathetic with all suffering were her supreme adaptations to her task as translator.

5. Rhythmic Alternation and Coincidence of Accent and Ictus in Latin Metric Art, by Prof. Thomas Fitz-Hugh, of the University of Virginia.



These results were announced to the American Philological Association at the Chicago meeting on December 30, 1907, and are being prepared for full publication:—



The Rhythmic Alternation and Coincidence of Accent and Ictus is the artistic motive of all Latin Metric Art, and the Procatalectic Accentual Foot is its artistic instrument. This great tonic modulator of Latin rhythm has three forms: $\acute{\cup}$, $\acute{\cup}$, $\acute{\cup}$. It is welcome everywhere, and obligatory between the catalectic ictus (final) and the acatalectic ictus (initial): between final \cup and initial $\acute{\cup}$.

If we represent the procatalectic accentual ictus ($\acute{\cup}$) by P, the acatalectic ictus ($\acute{\cup}$) by A, and the catalectic by C (final \cup), then our graphic formula of Latin rhythmic tone sequence in all ages (Saturnian and Hellenistic) will be PAPACP, in which the sequence of letters indicates all legitimate (that is trochaico-dactylic) tonic sequences. Thus Livius' first verse would have the formula: virum (P-C) mihi (P-C) Camena (P-A) insece (A-C) versutum (P-A). Accordingly CA is the unpardonable sin of Latin metric art. So Virgil's first line: arma (A) virumque (P-A) cano (P-C) Troiae (P-C) qui (P) primus (A) ab (weak tone) oris (A): no final catalectic ictus followed by an acatalectic ictus

except on the stepping-tone of the procatalectic accentual ictus: no C followed by A without the intervention of P.

In Saturnian art the catalectic accentual ictus (procatalectic foot) was as necessary after the final ictus in arsis before making the transition to the acatalectic ictus, as it was after the final ictus in thesis, because the Saturnian involved both a rhythm of accent and a rhythm of ictus, and the too sudden sequence of the acatalectic thesis upon the final ictus in arsis seemed to invert the native trochaic rhythm. This necessity vanished in the nature of the case when every thesis involved a strong ictus, and accordingly such seeming inversion would disappear under the auspices of the measured thesis of the Hellenizing art. Accordingly, Latin metric art of the first period was a rhythm of accent contrasted and harmonized with a rhythm of ictus through the good offices of the ictuo-accentual or procatalectic foot with the dominant initial tone; Latin metric art of the Hellenizing period became, by reason of the measured thesis, a rhythm of ictus contrasted and harmonized with a rhythm of accent through the same procatalectic foot with its now secondary accentual tone. The earlier art is that of the strong initial accent and the strong procatalectic foot, the later with measured quantities that of the weak initial accent and the weak procatalectic foot: earlier,



 Camena; later, Camena.

Latin rhythmic art is an organic unfolding out of the prehistoric trochaico-dactylic accentuo-ictual dipody:  *sta berber*. By pancatalexis the dipody may represent the tetrapody:  *triumpe* five times repeated = five tetrapodies in the Arval Song. Quantities have nothing to do with the real native rhythm, except as marking distinctions of the light and heavy ictus, and consequently of the light and heavy accent. The quantitativo-ictual and -accentual contrasts are already clearly developed in the Arval Song, which furnishes all elemental types of dipody, tetrapody, and proto-Saturnian tetrameter, and the germinal beginnings of the rhythmopoeic procatalectic foot. The law of the procatalectic transfer from final ictus to acatalectic ictus is half developed. But the trochaic principle was indigenous from the beginning and to the end of Latin speech and verse: trochaico-acatalectic, -catalectic, and -procatalectic accentuo-ictual word-feet and verse-feet. Hence every Latin thesis is trochaic, and so no Latin thesis may begin on the

weak ictus (toneless short): Leo's *subiget* and *facile* are impossible even in Hellenizing art.

With Livius Andronicus the *Law of the Light Accentual Foot* after final ictual catalexis and before ictual acatalexis is fixed for all time, and Greek quantity introduced no new principle and abated no old one in Latin rhythmic art: it was merely an external structural refinement upon previous structural freedom. The accentuo-ictual formulae of the first lines of all poets from Andronicus to Claudianus will sufficiently verify the doctrine of the unchanged accentuo-ictual rhythm with its procatalectic accentual keynote for all Latin verse: Representing each word by its accentual symbol or brace of symbols (the weakly ictual by W), we find: Livius, *Odisia* CCP-A::A-CP-A; Naevius, *Bell. Pun.* CCP-A::A-CP-A; Ennius, *Ann.* APCC:P-AP-A; Plautus, *Amphitruo* PPPAA::A-A-C; Terence, *Andria* P-APPPW:AA-C; Lucilius, *Saturae* APC:P-AAA;

Lucretius, P-A-CCCC: P-AP-A; Catullus, *Carmina* PCCCP-A; Horace, *Carmina* P-A-CC:: AA-C; Vergil, *Aeneid* AP-ACC: PAWA. *Sed quid plura?* Claudianus, in *Rufinum* 1, ACCC: P-AA.

Accordingly, all Latin metric art is accentuo-ictual and trochaic and its keynote is the initio-accentual catalectic (procatalectic accentual) foot, representing the strongly accented thesis of Saturnian art, and the lightly accented thesis or arsis of measured (quantitative) Hellenizing art.

The application of the principles above deduced to the rhythmical interpretation of our literary and epigraphic monuments will follow the full publication. We shall then reexamine the foundations of our current theory of the history of Latin metric art and of the beginnings of Romanic versification from the standpoint of the new principles, — the trochaic rhythm, the accentuo-ictual character, and the procatalectic foot, of Latin speech and verse. And finally, I shall inquire into the significance of my results with reference to Latin accent, word-ictus, and consequent word-structure.

6. The Accusative of Exclamation in Plautus and Terence, by Dr. Roy C. Flickinger, of Northwestern University.

In Plautus the accusative of exclamation is in a very plastic condition. It freely occurs either with or without interjections. Of those employed (*edepol*, *eu edepol*, *hercle*, *eu hercle*, *ecastor*, *eu ecastor*, *o*, and *eugae*) none has the field to itself, but several are found with about the same frequency; *edepol* occurs most often. With interjections other than *o*, modifiers nearly always follow their nouns. When no interjection is used, there is a tendency for the modifiers to precede. With *o* the word order seems a matter of indifference.

Terence uses the construction nearly three times as frequently as Plautus, once in 99 verses to once in 281, and it has largely lost its plasticity. The other interjections have either disappeared or shrivelled into insignificance before the onswEEP of *o*. The usage without an interjection is restricted to almost a single phrase, *me miserum* (with varying gender and word order), though in Plautus that was the largest category. *Heu* still maintains its ground, slight though it is, and is occasionally used with personal pronouns. It is noteworthy that in neither Plautus nor Terence is a personal pronoun ever found outside of these two categories, *i.e.* either without an interjection or with *heu*. In one respect the construction has become more elastic — the triumph of *o* naturally brought in its train an entirely free word order.

The paper will be published in the *American Journal of Philology*.

7. Apollo and the Python Myth, by Dr. George Depue Hadzsits, of the University of Pennsylvania.

This study undertook to analyze the genesis of the Apollo-Python tradition, and, starting with the premises out of which it grew, sought to prove that, previous to the establishment of Apollo's cult at Delphi, the affiliation of that divinity (worshipped in the South as well as in the North) was, of necessity, primarily with earth and sea.

8. The Use of *οἶος*, *ποιός*, and *ὀποιός*, by Prof. J. E. Harry, of the University of Cincinnati.

Commenting on Euripides, *Hippolytus* 1022, Weil warns us against rendering *μάρτυς οἶος εἰμ' ἐγώ* by "un témoin pareil à moi"; but von Wilamowitz translates the verse "wenn für mich zeugen könnt' ein Mann wie ich." Doubtless the clause admits of both interpretations. Homer says *οἶδ' οἶός ἐσσι* (N 275), Xenophon *οἶδα οἶος ἦν* (*Cyrop.* 4. 1), Lysias *ἴστε οἶοι ἦσαν* (13. 44), Demosthenes *ἴστε οἶα ἐδημηγόρησε* (21. 32), Plato *οἶδα οἶοί εἰσιν* (*Meno* 92 C). Cp. *Menexenus* 249 D *ἐγὼ ἐντετύχηκα Ἀσπασίᾳ καὶ οἶδα οἶα ἐστίν*. There are three score of similar examples in the classical literature. Yet grammarians generally refuse to put *οἶος* in the category of interrogatives. Both the direct and indirect forms *ποιός* and *ὀποιός* are also used in indirect questions; but there are only one-third as many examples (with verbs of knowing) as of *οἶος*, e.g. Eur. *Med.* 377, *Hel.* 630, Hdt. 9. 13, Xen. *Cyrop.* 2. 2. 10, Lys. 2. 13, Dem. 50. 30. With *σκοπεῖν* both *οἶος* and *ὀποιός* are used. Only with verbs of *asking* do we find the interrogative form invariably. Cp. Dem. 46. 12, *εἰ γὰρ τις ἔροιτο ὑμᾶς καθ' ὁποίους νόμους δεῖ πολιτεύεσθαι*; Plato, *Rep.* 327 B, *πυνθάνεσθαι . . . ποῖα τις ἐστι*; *Phileb.* 19 B *ἔρωτᾷν . . . ὀπόσα ἐστὶ καὶ ὀποῖα*; *Gorg.* 448 E, *ἡρώτα ποῖα τις ἦν*; Hdt. 7. 101, *ὀκοῖδν τι λέγεις*. But observe *ἐπείρεσθαι τὰ θέλω* (7. 101) and *μὴ πύθη ὅσοι* (7. 102).

In early Greek *ὀποιός* is very rare—only one example in the *Iliad*—*οἶος* very common. Even *ποιός* appears regularly only in stereotyped expressions. So in Hesiod and the lyric poets. In Aeschylus *ὀποιός* occurs but three times; in Sophocles examples are more numerous; while in Euripides the form appears only eight times. Aristophanes uses *ὀποιός* only four times (*ποιός* 30). In Herodotus, on the other hand, *κοῖος* is rare, *ὀκοῖος* more frequent. His confusion of relatives and interrogatives, and his combinations of various forms in the same sentence are worthy of note, e.g. 2. 53; 2. 82. Thucydides uses *ὀποιός* only four times, *ποιός* not at all. In Xenophon there are fifteen examples of direct *ποιός*, three indirect, whereas *ὀποιός* is generally reserved for relative clauses. Not a single example of *ὀποιός* is to be found in Andocides, Hyperides, and Dinarchus: only one in Aeschines and Lysurgus, and two in Isaeus. Lysias is more careful than his predecessors in discriminating between *οἶος* and *ὀποιός*; but he is not so painstaking in this regard as Isocrates. In the stately, balanced style of Isocrates there are five times as many examples of the correlatives *τοιούτος οἶος* as in Lysias—only one in the reverse order, *οἶος τοιούτος* (3. 62). Demosthenes, the great questioner, employs *ποιός* fifty times in direct questions alone. Like Xenophon, he prefers to reserve *ὀποιός* for relative sentences. Plato naturally leads all writers in the number of examples of *ποιός*.

The relative and interrogative *ὅ τι* has given commentators and grammarians almost as much trouble as *οἶος*. In the first sentence of Plato's *Apology* are we to treat *ὅτι* as an indirect *τί* (*quid*) or as a relative (*id quod*)? Cp. Lysias 7. 12. In Latin we sometimes find *dico quod sentio* for *dico quid sentiam*. So in Greek "what" may be either *ὅ τι* or *ὅ* (that is, *τοῦτο ὅ*). Cp. Ar. *Plutus* 349, *λέγ' ἀνύσας ὅτι φῆς ποτε*. But our manuals inform us that we must say *οἶδ' ὅ τι*, not *οἶδα τί*. That the interrogative form may be used after this verb is attested by Plato, *Rep.* 414 C *οὐκ οἶδα ὀποῖα τόλμη ἢ ποῖοις λόγοις χρώμενος ἐρῶ*. Cp. 400 A; Hdt. 6. 109 *κῶς . . . οἶά τέ ἐστι γενέσθαι καὶ κῶς ἐς σέ τοι τούτων ἀνῆκει . . .*

νῦν ἔρχομαι φράσω. Our grammars also declare that *ὅς* (as well as *ὅλος*) is not used interrogatively. So Hadley-Allen: "φράζουσιν ἃ λέγει. . . . Such clauses are not properly indirect questions." If this be true, we have a sentence in the first *Philippic* of Demosthenes (4. 33) which illustrates the ease with which the mobile Greek could shift from the relative to the interrogative idea without a moment's warning (somewhat akin to his wonted rapid change of subject or tense): ἃ μὲν οὖν χρήσεται καὶ πότε τῇ δυνάμει . . . βουλευέσεται.

So far as interrogative functions are concerned, numerous passages could be cited to show that no sharp distinction is to be made in the use of *ὅλος*, *ποῖος* and *ὁποῖος*. Let one example of the constant ebb and flow between the relative and interrogative suffice: Plato, *Ion* 539 D-540 B, *ὁποῖα (ter)* . . . *ὁποῖα* . . . *ποῖα* . . . ἃ . . . *ὁποῖα (ter)* . . . *ὁποῖα* . . . *οἷα* . . . ἃ . . . *οἷα (ter)*.

Originally interrogative and indefinite pronouns are identical; and later the relative (springing from the same source) differentiates and adapts itself to a new function. So the paratactic demonstrative works back through the relative use to a semi-interrogative function. Cp. Hdt. 4. 131, γινῶναι τὰ ἐθέλει τὰ δῶρα λέγειν. In both ancient and modern languages the interrogative sometimes passes almost imperceptibly into the relative. Cp. the Spanish "No sabemos quién" with "El diario nos dirá quien lo ha ganado," distinguished by the written accent alone. So in Greek, *ὁποῖος* passes into *ὅλος*. This is not the case, to the same extent at least, with *ὅσος* and *ὁπόσος*. The reason apparently is that *ὅλος* (quality) lends itself more naturally to the intensive use than *ὅσος* (quantity); and from the exclamatory *ὅλον* developed an indirect interrogative *ὅλον*. Both, however, occur in Isocrates 6. 42, τίς οὐκ οἶδεν ἐξ οἷων συμφορῶν εἰς δσιν εὐδαιμονίαν Ἀθηναῖοι κατέστησαν. Cp. Thuc. 3. 47. 1, σκέψασθε δσον ἂν καὶ τοῦτο ἀμαρτάνοιτε Κλέωνι πειθόμενοι.

Before the paper is published in full, an examination will be made of other relatives and interrogatives, such as *τίς* and *ὅς*, *πόσος* and *ὅσος*. Médéric Dufour has an article in *Revue de philologie* for 1890 (xiv, 57-60) on *ὅς*, *ὅλος*, *ὅσος*, but he does not, as Professor Humphreys has pointed out to me, distinguish between the intensive and simple indirect interrogative uses of *ὅλος* and *ὅσος*. His concluding statement is: "presque toujours le verbe principal est un verbe qui signifie savoir, apprendre, considérer, montrer, plus rarement un verbe signifiant dire ou expliquer, plus rarement encore à ce qu'il semble, un verbe signifiant demander ou se demander." My list is complete for *ὅλος*; but it is too long to publish here.

9. On the Interpretation of the First Antistrophe of the *Ajax* of Sophocles, by the same.

The paper discussed particularly the phrase *κλισίαις δμῶ' ἔχων* (191). Scholars generally seem to think that *δμμα* both here and in Eur. *Hipp.* 246 signifies 'face.' Reiske conjectured *ἐμμένων*. Jebb declares that *ἔχων* could not stand for *ἐπέχων*. But compare Plato, *Theag.* 129 C ἐπιτηρήσας ἄλλοσε τὸν νοῦν ἔχοντα; *Gorg.* 504 D; *Crit.* 109 E; π 179, ἐτέρωσε βάλ' δμματα; Soph. *Tr.* 272; Cratinus, *Pytine*, πρὸς ἐτέραν γυναῖκα ἔχων τὸν νοῦν; Eur. *I. T.* 372, *I. A.* 994, *Ion* 251, *Or.* 1181, 1418; Xen. *de Venat.* 25.

Ajax has turned his eye ὦδ' ἐφαλοῖς κλισίαις. The mariners entreat him to

come forth. They do not want him to have his whole heart centred ὧδε at the tent ἐφ' ἧλι, when it should be turned ὧδε (196) in the open plain. They are powerless without his assistance. κλισίας is locative, but indefinite — whether Ajax is *in* the tent or *outside* is not specified — ὅπου ποτέ, as the sailors themselves say in the next sentence. The sire here, as later the son (984), is μόνος παρὰ σκηναίων.

This paper will be printed in full in the *Classical Review*.

10. Is there a Science of Classical Philology? by Prof. Francis W. Kelsey, University of Michigan.

The speaker traced in brief outline the history of Classical Philology as a science from the time of F. A. Wolf to the present, subjecting to criticism various definitions and divisions of the subject. His conclusion was that no satisfactory basis for a scientific treatment of Classical Philology can be found except in the investigation and elucidation of the Graeco-Roman civilization as a whole.

The paper will be published in *Classical Philology*.

11. Aramaic Papyri recently found at Assuan, by Prof. George F. Moore, of Harvard University.

Aramaic papyri lately found at Assuan show that there was a Jewish community at Syene and on the neighboring island of Elephantine in the fifth century B.C. These Jews, who were apparently in considerable numbers, belonged, at least in part, to a military colony established there by the Persians as a frontier garrison. The Jewish settlement was, however, older than the Persian conquest; its temple had been built under the native Egyptian kings. This evidence confirms the references in the prophets to Jewish communities in Upper Egypt (Jer. 44; Isa. 11:11; perhaps Isa. 49:12). The author of the Epistle of Aristeeas speaks incidentally of numbers of Jews who came into Egypt with Cambyases, and others who at an earlier time had fought in the Nubian campaign of Psammetichus, about 590 B.C.

The papyri first found are legal instruments, dealing with the transfer of real estate, dower and marriage settlements, the division of inheritance, settlement of law-suits, and the like, and come from a single family in three generations, between 470 and 410 B.C. They are drawn up by professional scribes or notaries in set legal phraseology, and are exactly dated by the years of the reigning Persian king, the month and day being given according to both the Syrian and Egyptian calendars.

More recent discoveries by the German explorers include two copies (one intact, the other mutilated) of a petition, dated in 408 B.C., from the priests and the community of the Jews in Elephantine to Bagohi (Bagoas), the Persian governor of Judaea, asking him to use his influence with the satrap of Egypt to get them permission to rebuild their temple in Elephantine, which, three years before, during the satrap's absence from Egypt, had been destroyed by the Persian governor in Elephantine, at the instigation of the Egyptian priests of the

god Chnum, and its treasures plundered. From the description of the temple it appears that it was a building of some pretensions, [the court] having five portals of cut stone, and [the naos] being roofed with cedar.

The petitioners recite that they had previously appealed both to Bagoas and to Johanan, the high priest in Jerusalem, and his colleagues, but received no reply. They inform Bagoas that they are now writing also to Delaiah and Shelemiah, sons of Sanballat, the governor of Samaria. Sanballat is known to us as the adversary of Nehemiah; Bagoas (Bagoses) and Johanan, from Josephus (*Antt.* xi, 7); the persons named in the petition thus belong to the generation after Nehemiah. A third papyrus contains a minute or protocol of the answer of Bagoas and Delaiah to the petition, asking Arsames, the satrap of Egypt, to permit the rebuilding of the temple at Elephantine and the reëstablishment of sacrifice. It is hardly probable that the temple was restored at this time, for before the end of the year the rule of the Persians in Egypt was brought to an end, and it was more than half a century before they were able to reassert their authority.

That the Jews in Elephantine had a temple of their own, with a priesthood and regular sacrifices — "oblations, incense, and burnt offerings" — is of considerable moment, in view of the common assumption that in that age Jerusalem was regarded as the only place of legitimate sacrifice. The name of the God of the Jews is written both in the deeds and in the petition, *Jdhu* or *Jdho*, a regular reduction of the form *Jahveh* found in the Bible. The Jews of Elephantine seem to have made no scruple of pronouncing this name; they take an oath in court by *Jaho* in a process with a foreigner. The Greeks, who write the name of the God of the Jews *Iδω*, doubtless heard it in this form, *Jaho*.

12. Two Notes in Classical Mythology, by Prof. Wilfred P. Mustard, of Johns Hopkins University.

(a) Siren-Mermaid. A study of the literary tradition as to the form of the Sirens, especially the mediaeval shift of conception by which they changed from creatures part-woman part-bird to creatures half-woman half-fish.

This note has been printed in full in *Modern Language Notes* for January, 1908.

(b) Pegasus as the Poet's Steed. Until some one gives us a definite reference to canto and verse, we may be sceptical as to the traditional statement that this fancy occurs first in Boiardo's *Orlando Innamorato*, about 1490. As a temporary substitute, we may quote it from a Spanish poem of the year 1497, Juan del Enzina's *Tragedia trovada á la dolorosa muerte del príncipe Don Juan*:

"Despierta, despierta tus fuerzas, Pegaso,
Tú que llevabas á Belerofonte;
Llévame á ver aquel alto monte,
Muéstrame el agua mejor del Parnaso," etc.

See *Modern Language Notes* for January, 1908.

13. Greek Mss from Egypt, in the possession of Mr. Charles L. Freer, by Prof. Henry A. Sanders, of the University of Michigan.

The Mss are four in number and were bought by Mr. Charles L. Freer of Detroit, early in 1907, of a dealer named Ali Arabi, near Cairo, Egypt. The Mss were said to have come from Akhmim, Upper Egypt. They seem to have formed parts of one Bible, and so for convenience are referred to by the Roman numerals I to IV.

Ms I is on parchment, written in a large, upright, well rounded uncial hand in the fifth century. At present it contains Deuteronomy and Joshua entire on 108 leaves. The quire numbers show that 36 quires are missing at the beginning. These contained Genesis to Numbers inclusive. The text is exceptionally good, as we would expect from the age of the Mss.

Ms II is on parchment, written in round upright uncials, and is much decayed. It seems to be the oldest Ms in the collection and was probably written in the fourth century. It once contained 151 Psalms and at least one Canticle. About 90 leaves will prove separable and legible in part at least. The text is exceptionally accurate.

Ms III is on parchment written in small slightly sloping uncials of the fifth or sixth century. It contains the four gospels entire. The covers adorned with the pictures of the four Apostles are preserved. The text is rather inaccurate, but contains many good special variants. It is especially noteworthy, because it contains several extra verses after Mark, 16. 14.

Ms IV is a badly decayed fragment of a parchment Ms of the Epistles of Paul, written in small upright uncials in the fifth century. It probably once contained Acts and the Catholic Epistles, but not Revelation. About 100 short fragments from the latter half of the Epistles of Paul will be legible. The text is very accurate and free from interpolations. This paper, divided into two articles, has appeared in the *Biblical World*, xxxi, 138, and in the *American Journal of Archaeology*, xii, 49.

14. The Greeks and Suicide, by Prof. W. S. Scarborough, of Wilberforce University.

Ὁ δὲ φασι θεμπτὸν εἶναι αὐτὸν ἐαυτὸν ἀποκτείνῃναι. — Plato's *Phaedo*, 61 E.

The significance of this passage depends wholly upon the meaning that is given θεμπτόν. Like *fas*, *θέμης* may express a duty or obligation from a moral point of view—a religious act, e.g. *Od.* xiv, 56, *ὃ δὲ μοι θέμης ἔστι, κ.τ.λ.* — 'It is not right for me to dishonor a stranger' (*ξείνων*). It is frequently used with this meaning in Homer. But *θέμης* (*√θε, τιθημι*) like *θέσμος* (Dor. *τεθμός*) in its etymological sense refers to an established rule or law—that which is laid down—human or divine. Ancient usage, however, has given it a fixed meaning. It has put upon it a divine seal—the sanction of the gods. In this sense it seems to have been generally employed by Greek writers. Cf. Plat., Xen., Aesch., Soph., Eurip., Pind., Hdt., Dem., etc., etc.; Cicero and Virgil (the fate of Dido).

When Plato therefore represented Cebes as saying, *ὃ δὲ φασι θεμπτόν, κ.τ.λ.*, he evidently meant that it was not the will of the gods—of the Greek deities—

that one should take his own life — that it was not in keeping with the theology of the Greeks to do so. Inasmuch as suicide was a violation of divine law, it goes without saying that it was contrary to human law.

Pythagoras, to whom both Greek and Roman writers made copious references and whom they regarded an authority on this subject, took a decided stand against self-destruction. Plato himself drew largely from the philosophy of Pythagoras and accommodated much of it, as he did that of his revered master, Socrates, to his own system and life.

In reply to Cebes Socrates is represented as quoting from Pythagoras: ὁ μὲν οὖν ἐν ἀπορήτοις λεγόμενος περὶ αὐτῶν λόγος, κ.τ.λ. vide *Phaedo*, 62 B. In the *de Senectute*, 73, Cicero says: Vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere. Cf. *T. D.* i, 74: *injussu suo*. Rather than submit to Caesar, M. Porcius Cato took his own life.

During the days of the Empire there was so little regard for life that it was a common occurrence — perfectly in keeping with dignified conduct — for one to take his own life to free himself from troubles. During the days of the Republic it was different. The strenuous Roman was otherwise occupied and suicides were fewer.

The drift of public sentiment, even in the earlier days of Greek life, was against *αὐτοκτονία* (*αὐτοφονία*); cf. Aesch. *Eum.* 336.

15. The Force of Sigmatism in Homer, by Prof. John Adams Scott, of Northwestern University.

In the quarrel scene in *Iliad*, A 179 f., Agamemnon, in anger, replies to Achilles' threat to return to Phthia:—

οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῦς ἐτάροισιν
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἄλεγκίζω.

On this passage various editors, as Sterrett, Ameis-Hentze, and others, call attention to the passionate, angry tone given by the repetition of sigma. A similar comment is repeatedly found in editions of Euripides, *Medea*, to 476.

Eustathius often refers to the angry tone of sigma, and Dionysius of Halicarnassus makes this observation, *de Com. Verb.* 100: "Sigma is harsh and displeasing, and if many times repeated sorely offends, as it seems rather the utterance of an unreasoning animal, than that of a logical human being." Thus the comments to Homer and Euripides are only applications of a well-established rule. In the passage from *Iliad* A, quoted above, there are seven sigmas in one line and five in the other, or twelve in all. Homer has about three hundred passages of as marked or more marked sigmatism as this. A detailed investigation of so many verses would be too lengthy for this paper, so attention is confined to those which have eight or more sigmas in a single verse, as the more sigmas any verse has, the more pronounced the sigmatism should be, and the clearer the tone. Homer has about seventy verses with eight or more sigmas. These verses are, almost without exception, found in scenes of gentleness, tenderness, or calm. When the shipwrecked Odysseus meets Nausicaa, he risked all on making a good impression with his language, as all other means were gone; yet his opening words abound in sigmas, and later, in the same speech to her,

when he is most flattering he is most sigmatic. If sigma were "harsh and disagreeable," Odysseus would not have used it so freely then. When Menelaus bids farewell to Telemachus in ο 111 f. the verses abound with sigmas. The single verse in the *Odyssey* with most sigmas is κ 45, ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκήῃ ἔνεστι.

The two consecutive verses with most sigmas are, δ 844-5:—

ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης.

Nothing could be more free from passion than this passage. Not only are the verses where sigmas most abound calm and quiet, but where anger is most clear there are very few sigmas. The verse following such a phrase as "He spake in anger," is always quite or nearly asigmatic.

The first verse in the *Iliad* with eight or more sigmas is A 83, where the priest, in confidence, turns to Achilles and says—

ἐν στήθεσιν ἐοῖσι, σὺ δὲ φράσαι, εἴ με σώσεις.

The last pronounced example of sigmatism in the *Iliad* is Ω 771 f. Helen joins in the dirge for Hector, lamenting his loving-kindness and tenderness. Not only is sigma most frequent in scenes of tenderness and quiet, but in words of harshness, anger, or passion, sigma is very rare, e.g. κύον, κακοί, ἀμήχανε, and a score of others. Not only do individual words of extreme anger rarely have sigma, but whole verses of the most violent passion are asigmatic, e.g. A 149, Z 326, Λ 385, Ξ 479, but above all Achilles' words to Hector in X 345 and 365. The only conclusion from both negative and positive proof is that the prevailing theory is wrong, and that as the passion rises the sigmas drop.

The theory had its origin in the fact that Plato (Comicus) and Eubulus made a joke on a verse of anger, *Medea* 476, and because that one verse was a verse of passion, it was taken as the norm, whereas in dramatic poetry, as in epic, it is only the exception that scenes of anger are markedly sigmatic. The most tender verses in tragedy are fullest of sigmas.

The mistake is due to the fact that a poor joke was regarded as a piece of genuine criticism.

16. The Historical and the Legendary in Herodotus' Account of the Accession of Darius, iii, 27-88, by Prof. Herbert Cushing Tolman, of Vanderbilt University.

A. Legendary.

(1) Slaying of the Apis bull and consequent madness of Cambyzes (27-30).

Inscriptional evidence points against any such act of intolerance. The Nabû-na'id Annals (rev. iii. 25) represent Cambyzes (*ka^Nbûjîya*, *ka^Nbû + jîyâ*, "mit Sehnen aus"—? Bartholomae, *Alliran. Wb.* 611) as a worshipper in the Babylonian temple of Ê-sapa-kalama-summu, while an Egyptian inscription (preserved in the Vatican) expressly states that, as conqueror of Egypt, he assumed all the ceremonial responsibility of the Pharaohs, bringing gifts to the inner shrine of Osiris, and entering into the mysteries of Neith. The temple of

the latter at Sais, which the soldiers had profaned, is cleansed by his orders (Justi, *Geschichte des alten Persiens*, 40). In fact, we cannot doubt that Cambyses showed the same religious diplomacy that marked the broad policy of Cyrus (Tolman and Stevenson, *Herodotus and Empires of the East*, 93).

(2) The date of the Smerdis murder (30, 65-66).

According to Hdt. Cambyses, influenced by a warning vision, commissioned Prexaspes to slay Smerdis, who had accompanied his brother on the Egyptian expedition, and had been sent home on a pretext. All this contradicts the narrative in the Behistan inscription, which puts the murder before the Egyptian campaign. Bh. I. 10, *ka^{nb}[újiya a]vam bardiyam avāja*, "Cambyses slew Smerdis"; *pasāva ka^{nb}újiya mudrāyam [ašiy]ava*, "after (this murder) Cambyses went to Egypt."

(3) The name of the pretender (61-66).

The popular version, followed by Hdt., which designated the conspirator by the name "Smerdis," was doubtless based on a *vaticinium post eventum*, showing an ambiguity in the oracular vision as well as a personal negligence in Cambyses' failure to fathom its true meaning. The rebel's real name, Gaumāta (*gavamāta*?) is preserved in the Bh. inscription. Bh. I. 13, *aita xšaθ^a am tya gaumāta hya maguš adinā ka^{nb}újiyam*, "the kingdom which Gaumāta the Magian took from Cambyses," *et passim*.

(4) The Magian's policy of reconciliation (67).

No corroboration of this is found in the inscriptions. On the other hand, Darius plainly declares that the usurper was dreaded by the state in consequence of his tyrannical acts. Bh. I. 13, *hauv dyasatā* (Bartholomae, *BB*, XIV, 246) *uvāipašiyam akutā*, "he assumed (the power) and made it his own possession" (Elamite, *emituša tuman-e*, "he seized as his possession"; Babylonian, . . . *ti-a-na ša ra-ma-ni šu ut-te-ir*, "he took it for himself." Cf. Tolman, *VUS*, I, 9). Bh. I. 13, *kārašim hacā daršma* (Bartholomae, *Altiran. Wb.* 100) *tarsa. kāram vasiy avājaniyā*, "the people feared his tyranny; (they feared) he would utterly crush the people." Furthermore, Darius records (Bh. I. 14) his restoration of the desecrated sanctuaries (*dyadanā*, Elamite *^{AN}ziyan ^{AN}nappanna*, Babylonian, *bitāti ša ilāni*), the waste pastures (? *abičariš*), the squandered personal property (? *gaiθam*, Gray, *AJP*, XXI, 16), the ruined estates (? *māniyam*, Foy, *ZDMG*, LIV, 346), and the royal residences (? Tolman, *VUS*, I, 11; *leg. v^a θ^a b^a išačā*, Jackson, *JAOs*, XXIV, 85; King and Thompson, *Inscr. of Bh.*, 14) of which Gaumāta had deprived the people.

(5) The prominence of Otanes (67-71).

Again, Hdt. has followed a false tradition in representing Otanes as taking the initiative in crushing the usurper. Darius states that he was the first who dared in word or deed to take active measures against the rebel. Bh. I. 13, *kašči y naiy adaršnauš šišči y θastanaiy pari y Gaumātam tyam magum yātā adam arasam*, "no one dared to speak against Gaumāta the Magian until I came."

(6) The place of the μαροφώνα (71-9).

The Bh. inscription shows that the attack on the pretender was not in the palace of Susa, as given by Hdt. (cf. Ktes. Exc. 14; Justin. I. 9, 14; Polyæn. vii. 11, 12), but in open battle in Media, where the rebel is defeated and slain. Bh. I. 13, *sika[ya]uvatiš nāmā didā nisāya nāmā dahyauš mādaiy avadāšim avājanam*, "at the stronghold Sikayauvati, in the province of Nisaya in Media,

there I smote him." The date of this conflict was on the tenth day of the Persian month *Bāgayāday* (*baga* + *yāda*, "month of divine worship," Bh. I. 13). The Ptolemaic canon puts 521 as the first year of the reign of Darius. E. Meyer (*Forsch. z. alt. Gesch.* II, 448) has shown that the first year of a king was reckoned from the New Year following his accession. The Babylonian documents (Strassmeier, *Ztschr. f. Assyriol.* IV, 123) seem to indicate that this Persian month fell in the autumn of this year (*ZDMG*, LII, 259), and not the spring (Nöldeke, *Aufsätze z. pers. Gesch.* 30).

(7) Darius' accession to the throne (85-87).

The deliberation of the allies as to the future form of government and the stratagem of the groom of Darius seem to be colored by political tradition (cf. Schöll, *Die Anfänge einer politischen Litteratur bei den Griechen*, 11) and marking divine preferment. Darius (*dārayavahav*, Iran. *dāraiaṭ yaḥau*, "possessing wealth") really takes the throne by virtue of his kinship to Cambyzes (who died childless) through their common ancestor Teispes (Bh. I. 2; Cyrus Cylinder, 20). Thus the king can truly say in his inscription: "Eight of my family have been kings. I am the ninth" (Bh. I. 5, VIII *manā taumā[yā tyai]y* [*pa*]ruvam *xšāyaθiyā dāha. adam navama*); "long aforetime we were kings" (*duvitā paranam* [*vayam*] *xšāyaθiyā amahy*; cf. Tolman, *VUS*, I, 6).

B. Historical.

Amid the web of tradition which Hdt. has woven into his narrative we recognize at least a historical germ which is confirmed by contemporaneous documents.

(1) The murder of Smerdis. Bh. I. 11; cf. *A.* 2.

(2) The usurpation of the kingly power by the Magian Gaumâta. Bh. I. 11-13; cf. *A.* 3.

(3) The restoration of the throne to the royal house of the Achaemenidae. Bh. I. 14-15; cf. *A.* 6.

(4) The names of the allies of Darius.

Close agreement is found in the inscriptional enumeration. Ktesias (Exc. 14) evidently gives in several places the name of the son for that of the father (Marquardt, *Philol. Suppl.* VI, 622). With the single exception of *Ἀσπαθίνης* (*aspačanah*, *aspa* + *čanah*, "desirous of horses"), who is not mentioned in the Behistan list (IV, 68), but appears in the Naks-i-Rustem Inscription (Bartholomae, *Altiran. Wb.* 217), Hdt. gives an absolutely correct transmission: *Ἰνταφέρνης* (*viṇḍafarnah*, *viṇḍa* + *farnah*, "achieving glory." Cf. Ktes. *Ἀραφέρνης*, Aesch. *Pers.* *Ἀραφέρνης*); *Ἰράννης* (*utāna*, *u* + *tāna*, "rich in progeny"? Justi, *Iran. Namenbuch*, 513); *Γαυβρόνης* (*gaubruva*, etym.? Cf. Foy, *ZDMG*, LIV, 360); *Ἰδάρνης* (*vidarna*, etym.? Cf. Skt. *vi-dīrṇa*, Bartholomae, *Altiran. Wb.* 1443); *Μεγάβυξος* (*bagabuxša*, *baga* + *buxša*, "freed of God"). In place of *Ἀσπαθίνης* the Bh. adds *ardumaniš* (*ardu* + *maniš*, "right minded").

PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST

I. PROGRAMME

FRIDAY, DECEMBER 20

FIRST SESSION, 2 O'CLOCK

G. R. NOYES

The Motto of Anna Karénin

C. B. BRADLEY

- (1) On Certain Determinatives of Direction in Siamese (p. xxxi)
- (2) Indications of a Consonant-Shift in Siamese since the Introduction of Alphabetical Writing (p. 19)

F. WINTHER

Carlyle and the German Classics (p. xli)

O. M. JOHNSTON

Use of *lai* in the sense of *lamenti* in Italian Poetry (p. xxxix)

R. DUPOUEY

Two XIV Century Treatises on the Education of Women (p. xxxiii)

SECOND SESSION, 8 O'CLOCK

H. R. FAIRCLOUGH

Virgil (p. xxxiv)

SATURDAY, DECEMBER 21

THIRD SESSION, 9.30 O'CLOCK

E. W. MARTIN

Ruscinia (p. 31)

A. OLIVER

Ni-Clauses in Virgil (p. xl)

B. O. FOSTER

Notes on the Text of Propertius

J. E. CHURCH, JR.

The Identity of the Child in Vergil's *Pollio* (p. xxxii)

J. ELMORE

(1) The Episode of the Delphic Oracle in Plato's *Apology* (p. xxxiii)(2) Notes on the Interpretation of Tacitus, *Agricola*, 30 (*sinus famae*) and Juvenal, *Sat.* 1, 144 (*intestata senectus*)

J. FRYER

The Romance of the Three Kingdoms, the Great Historical Novel of China

FOURTH SESSION, 2.40 O'CLOCK

M. E. DEUTSCH

The Reading of Propertius, ii, 28, 54 (p. xxxii)

W. D. ARMES

Poe and Plagiarism — Theory and Practice (p. xxxi)

H. C. NUTTING

Note on Cicero, *pro Sulla*, 52 (*nocte ea . . . Nonarum Nov.*)
(p. xxxix)

A. T. MURRAY

Theocritus' Treatment of the Daphnis Story (p. xxxix)

H. R. FAIRCLOUGH

Notes on the *Aeneid* (p. xxxvi)

II. MINUTES

The Ninth Annual Meeting of the Philological Association of the Pacific Coast was held at the Leland Stanford Jr. University, on December 20 and 21, 1907.

FIRST SESSION

The meeting was called to order at 2.15 P.M. by the President, Professor H. R. Fairclough. In the absence of Professor L. J. Richardson, the regular secretary, Professor J. E. Matzke was appointed secretary *pro tem*. The minutes of the last meeting were read and approved. The following Treasurer's report was read and accepted:—

RECEIPTS

Balance on hand December 26, 1906	\$ 7.06	
Dues and initiation fees	205.00	
	<hr/>	\$ 212.06

EXPENDITURES

Sent to Professor Moore (June 11, 1907)	\$ 160.00	
Stationery and postage	7.35	
Printing	17.95	
Clerk hire, etc.	1.90	
	<hr/>	\$ 187.20
Balance on hand December 20, 1907	24.86	
	<hr/>	\$ 212.06

The Chair appointed the following committees:—

Nomination of Officers: Professors Noyes, Foster, and Rev. Mr. Brewer.

Time and Place of Next Meeting: Professors Matzke, Schilling, and Church.

Treasurer's Report: Professors Skinner, Seward, and Martin.

Change of Constitution: Professors Murray, Bradley, and Elmore.

SECOND SESSION

At 8 P.M. the members of the Association and their friends met in the University chapel to listen to the address of the President.

THIRD SESSION

The Committee on Nomination of Officers reported as follows : —

President, H. K. Schilling.
Vice-Presidents, J. E. Matzke.
C. B. Bradley.
Secretary-Treasurer, L. J. Richardson.
Executive Committee, The above-named officers, and
G. Hempl.
J. E. Church, Jr.
F. O. Mower.
H. W. Prescott.

Election then took place in accordance with the report.

Reports were then made by the Committee on Time and Place of the Next Meeting, and the Committee on Change of Constitution. Both adopted.

FOURTH SESSION

The Committee on Treasurer's Report gave notice that the accounts had been examined and found exact. Adopted. A vote of thanks was extended to those concerned in the entertainment of the Association.

MEETING OF THE EXECUTIVE COMMITTEE

At a meeting of the Executive Committee held Saturday afternoon, Mr. John Joseph van Nostrand, Jr. and Dr. F. Winther were elected to membership in the Association.

JOHN E. MATZKE,
Secretary pro tem.

III. ABSTRACTS

1. Poe and Plagiarism — Theory and Practice, by Professor W. D. Armes, of the University of California.

The purpose of the paper was to show whether Poe's severe criticisms of Longfellow and Aldrich because of passages in their poems that seemed to him reminiscent of the work of others really sprang from a scorn of all imitation and an abhorrence of the slightest taint of plagiarism; or whether his opponents were right in asserting that he was actuated by no nobler motives than desire for notoriety and envy of a more popular writer.

Four of Poe's stories were analyzed, and the varying degrees of their indebtedness to the writings of previous authors shown. The *Masque of the Red Death* is based on incidents in Harrison Ainsworth's *Old St. Paul's* and Disraeli's *Vivian Grey*; but the use made of them is perfectly legitimate and the result a tale of striking originality, "the briefest of masterpieces." So too, though Metzengerstein is based on an incident in Disraeli's novel, that incident furnished hardly more than the suggestion for the tale.

But with *King Pest* the case is different. It is little more than a retelling of an incident in *Vivian Grey* with a change of setting, costumes, and properties; plot, situations, details, and even phrases are "conveyed" from Disraeli; the invention shown by Poe is of the slightest; the originality is practically *nil*.

In *A Tale of the Ragged Mountains* the experience of Bedloe is an even more audacious piece of plagiarism. Save for two or three details, that show Poe's ignorance of Indian life and architecture, it is but a patchwork from the two paragraphs in Macaulay's *Warren Hastings* that describe Benares and picture "all India" as it was seen by the mental eye of Burke. The "deadly parallel" shows that Poe merely selected, rearranged, and slightly modified; "tying on a new tail at the end of the old one, and painting them both sky-blue," as he himself states, in discussing a similar case that he pointed out, is the method "the educated thief" uses "to disguise his stolen horse."

For resemblances much less marked than those that have been shown, Poe again and again called Longfellow a "plagiarist" and a "thief." The conclusion from the foregoing examination is inevitable: the character that Poe attributed to himself in what he termed "the little Longfellow war," that of "a man with a soul that bids him come out from among the general corruption of our public press, and take his stand upon the open ground of rectitude and honor," was not his true one. Like so much else in his life, it was a mere pose. The much-maligned Griswold was right when he asserted, "his criticisms were guided by no sense of duty."

2. On Certain Determinatives of Direction in Siamese, by Professor Cornelius Beach Bradley, of the University of California.

To define direction of motion expressed by a verb, the Siamese does not use adverbial determinatives, whether separate, like our own *up, down; in, out*; or prefixed, like Latin *ad, ab; in, ex*. Instead it adds to the main verb of concrete

motion, like our *walk, climb, run, fly*, another verb of abstract motion — that is, motion not distinguished as to its kind, but only as referred to a point of origin in space, or to an ordinate of some kind. Since such motion may be in either direction, positive or negative, these determinative verbs stand in antithetical pairs, just as do our adverbs instanced above. As European languages generally have taken certain verbs, originally independent, — and still capable of being so used, — like our *did* or *shall*, and have made them mere determinants of the time-aspects of action expressed by other verbs, so the Siamese makes of these verbs determinants of the spatial aspects of motion expressed by other verbs. The linguistic device thus seems a sort of space-conjugation by auxiliaries, as the other is a time-conjugation.

The most general of these pairs of auxiliaries are the words answering in general to our own *go, come*, defining the motion as along any of the radii of the sphere of space whose centre is the speaker. Next is the pair answering to our *ascend, descend*, referring motion to the horizontal plane as datum. And, lastly, a pair defining motion as *into* or *out of* an assumed area or enclosed space.

The Chinese has this idiom in almost precisely the same form and detail; and this fact is one of many which point to the close relationship between the two languages.

3. The Identity of the Child in Vergil's Pollio, by Professor J. E. Church, Jr., of the University of Nevada.

1. The poem a prophecy of peace, the Messiah a real child.

2. This child the expected son of Octavian.

(a) The general continuity of Vergil's devotion to the house of Caesar, the only house elsewhere deified by him and made to usher in the Golden Age.

(b) By the peace of Brundisium, Octavian the controlling power in Italy.

(c) The marriage of Octavian probably political, the issue a matter of significance for the state.

(d) The poem one of expectation, not of realization; otherwise why the awkward situation created by representing the babe as still unborn?

(e) No need to destroy the poem because the expectation was thwarted by the birth of a girl.

(f) Gallus' claim probably based upon the language of the Pollio.

This paper will appear in full in *University of Nevada Studies*, 1, July, 1908.

4. The Reading of Propertius, ii, 28, 54, by Mr. Monroe E. Deutsch, of the University of California.

et quot Troia tulit vetus et quot Achaia formas,
et Phoebi et Priami diruta regna senis.

I. The warrant for a consideration of this distich lies in the fact that but few editors accept the above (Ms) reading, some mark it hopeless, and most editors emend in one or two places.

a. There seems to be no inherent difficulty in *Troia*.

b. Achaia is clearly possible. (Cf. Ovid's *Epistles*, 16, 209-10, and other examples.)

c. But Phoebi seems really meaningless here.

II. The reading *Phthii* is therefore suggested.

a. It is Propertian (ii, 13, 38).

b. Achilles and Priam are frequently contrasted as representatives of the Greeks and Trojans (e.g. cf. Propertius, ii, 3, 39-40).

c. It gives us the contrast in verse 54 that verse 53 leads us to expect.

d. Phthia can stand as a representative of Greece. (Cf. Verg. *Aen.* i, 283 et seq.)

e. The overthrow spoken of in Phthii . . . diruta regna is that to which reference is made in Verg. *Aen.* vi, 838 et seq., and likewise in Prop. iv, 11, 39-40.

This paper will be published elsewhere.

5. Two XIV Century Treatises on the Education of Women, by Professor Robert Dupouey, University of California.

A comparison between the book of Geoffrey de la Tour Landry, and the *Ménagier de Paris*.

First. *The similarities of the two books*: in topic, tone, morals, arguments, and examples.

Second. *The Differences*:

(*a*) The book of La Tour Landry is more religious; the *Ménagier* more secular. The former is dry and puerile at times. The latter is alive with a fine and true psychology.

(*b*) La Tour, being a knight, assumes most often the tone of a "grand seigneur," speaking with a sort of formal circumspection; he has the scornful indifference of his class for the bourgeois; and, as he is an adept in the "poésie courtoise," his style is pale and traditional. The bourgeois, on the contrary, is familiar and affectionate with everybody and expresses himself in the language of the heart.

(*c*) The first, writing for his daughters, thinks, before all, of their happiness, and subordinates the interests of their future husbands to the present felicity of the girls themselves; while the second, writing for his wife, thinks principally of arranging, as well as he can, for the convenience and comfort of his own life, and habituates his young pupil to consider her husband as both the centre and supreme end of her existence.

6. Note on the Episode of the Delphic Oracle in Plato's *Apology*, by Professor J. Elmore, of Leland Stanford Jr. University.

The first question is whether the episode of the response from Delphi concerning Socrates' superior wisdom is Socratic or Platonic. If the latter, what effect did Plato seek to achieve by its introduction into the *Apology*?

If the incident be Socratic, it must either be regarded as historical, or as something made use of by Socrates for purposes of his defence, in spite of its unhistorical character. The former supposition, as Zeller long ago saw, makes it necessary

to assume for Socrates a previous career of a different kind, in which he gained sufficient prominence to attract the attention of the oracle. Judging also from Socrates' character, with its deeply laid foundations, it seems unlikely that his life should have been determined by so accidental a circumstance. The incident itself, in so far as it professes to give the origin of Socrates' life work, is singularly incomplete, and is, in fact, very different from the account of his mission, which he gives later in the dialogue. Aside from the question of what constituted the original impelling force, we know that the real purpose which animated the work of Socrates was not that which is here described.

But even if the incident be unhistorical, it may still (as Riddell and others hold) be authentic, being employed by Socrates "in a semi-rhetorical spirit to bring the audience a certain distance on their way without the offence which a direct avowal of his purpose would have aroused in their minds." In other parts of the dialogue, however, Socrates is at no pains to avoid giving offence; in fact, he is shown as virtually defying the court. The assumption, also, that an authentic part of his defence is only a rhetorical device does too much violence to the historic character of Socrates to meet with acceptance.

The remaining alternative is to consider the oracle episode as a Platonic addition, and this raises the question as to what effect Plato sought to produce by its introduction into the dialogue. The answer is suggested by the character of the popular prejudice against Socrates. Its dangerous element was not so much that he was identified with the natural philosophers as that in this identification there was implied the charge of disbelieving in the gods. This association of irreligion with physical speculation is clear from the *μη θεοὺς νομίζειν*, which Socrates includes in the current charges against men of science. It was this powerful prejudice against which he had to defend himself, but he could not do so directly in this part of his discourse. He can, however, achieve the result indirectly, and he does so by the introduction of the response from Delphi and the subsequent action to which it led, thus setting over against a deep-seated religious prejudice an act of noble piety on his own part. The vivid recital of his loyalty to the oracle also anticipates the formal charge of impiety with which he deals later, and perhaps accounts for the brevity of the defence against this part of the indictment.

7. Virgil, by Professor H. R. Fairclough, of Leland Stanford Jr. University.

It is difficult to overestimate the importance of Virgil in the history of European literature. "Virgil," says Woodberry, "is that poet whose verse has had most power in the world. . . . He, more than any other poet, has been a part of the intellectual life of Europe, alike by length of sway and by the multitude of minds he touched in all generations."

Every reader must recognize the composite character of the *Eclogues*. Virgil is consciously introducing into Roman literature a new Greek type. The Muses are Sicilian, and therefore much of the framework and background is Sicilian too. But Virgil writes for cultivated readers, for whom, as for us, there is a distinct and special charm in literary associations. And against this background he has set a variety of subjects, of living, national, or purely imaginative interest.

And with this variety of subject, we have an almost bewildering play of fancy, and a song set in various keys, never ignoble, and at times touching the sublime. Thus in the *Eclogues* we find ourselves in an ideal land, where we have a glimpse, now of Mantua, now of Syracuse, and now of an earthly paradise. In wonderland we do not look for close consistency. And these *Eclogues* are permeated with an air of tender and romantic sentiment, of love of home, and friends, and country, of the *dolce far niente* of Italian life, of happy communion with nature in her many phases. It is idle, in an age of fiction, for critics to talk of the unreality of the *Eclogues*. Their unreality is their great charm; for the poet is like one of his own shepherds, dreamily "conning on slim pipe the woodland muse" (*Ecl.* I. 2).

The pastoral is evidence of the essential truth of feeling which underlies every age, however artificial. This form of literature, though it has its roots in simple, primitive life, is first exemplified for us in the late and highly artificial age of Alexandria. The Idyls of Theocritus are the expression of a revolt from this unnatural life, the yearning for a return to nature; but the signs of artificiality are clear enough even in the Sicilian poet, who, with his fellow-poets, masquerades in the guise of shepherds and herdsmen.

Transplanted to Rome in the learned Augustan age, pastoral poetry could not but accentuate this artificiality, so that though the longing and love for nature thoroughly permeate the *Eclogues*, the contrast between form and spirit is even stronger than in Theocritus. In later European literature, however, the pastoral is infinitely further removed from reality than in Theocritus or Virgil. The Arcadia romances of the sixteenth century, whether in Italy, Spain, or England, clothe the sentiment in a garb of elaborate fiction, and in the court pastorals of the seventeenth and eighteenth centuries, the "last remnants of simplicity were abandoned," the utmost extreme of artificiality being reached by French pastoralism, in comparison with which all antecedent forms seem to breathe pure naturalism. And yet, running through all these artificial disguises ("intellectual influenza" is the term applied to them by Canon Ainger), there is a certain vein of fancy which is true, because it is the upwelling of a love for nature.

If in the *Eclogues* Virgil reveals a sense of contrast between the wholesome, genuine life of the country, and the unsound, make-believe life of the great capital, how much more vividly could he realize the truth, after mounting high on the ladder of fame, and from close association learning the essential barrenness of the proudest social life of Rome? But the *Georgics* are not satires. There is no bitterness in them. Rather, their dominant tone is happiness and joy, with but a slight undercurrent of that sadness which is never far away in Virgil. They are, in fact, a eulogy, a rhapsody, almost, upon the farmer's life, and from first to last thrilling with the poet's ardent love of his subject.

The *Aeneid* is the loftiest expression ever heard of Roman spirituality. This spiritual note is heard above all others in the *Eclogues*, in the song of creation sung by old Silenus, and in the Pollio poem, that beautiful dream of a golden age, when "a little child shall lead the world into righteousness and peace." It is heard again in the *Georgics*, where *ora et labora* is the constant theme. And again we find it echoing through the long *Aeneid*. It is in the sixth and central book that Virgil breathes his highest spiritual aspirations. This life of human effort, of vain longing, of love unsatisfied, has it no fruition, no fulfilment in the

world beyond? Is Lucretius right when he leads us down to the gloom of the grave, and leaves us to face an immortal death? This is the question with which the poet grapples, and in the answer we have, next to Plato's *Phaedo*, the noblest spiritual utterance of pagan thought. For out of all that the legends, poetry, mysteries, religion, and philosophy of Greece and Rome could teach, Virgil has gathered up the noblest elements, and made one supreme effort to catch a vision of that world beyond the grave, which even to-day only some can see, and that "through a glass darkly."

8. Notes on the *Aeneid*, by Professor Fairclough.

(a) In i, 198,

O socii, neque enim ignari sumus ante malorum,

most editors, following Servius, take *ante* with *malorum* in the sense of *antiquorum malorum*. But this is impossible, for (1) the line is a translation from Homer,

ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδάημονές εἰμεν,

where an adverb, *πώ*, corresponds to *ante*, and (2) Virgilian passages cited as parallels always show a substantive with strong verbal or adjectival force. Thus, in *populum late regem* (i, 21), *regem* = *regnantem*; cf. Horace's *sic fautor veterum*, with *fautor* = *favens*. So in *admodum puer*, *puer* is adjectival, 'boyish.'

(b)

Nec procul hinc Rhesi niveis tentoria velis
agnoscit lacrimans, primo quae prodita somno
Tydides multa vastabat caede cruentus,
ardentisque avertit equos in castra, etc. — i, 469 ff.

According to Bennett, the change of tense from *vastabat* to *avertit* indicates that the *avertit* statement is "not a part of the picture, but an addition of the poet." So Knapp makes *avertit* perfect, and says that it "shows that the poet is telling a story independent of the picture, not describing what Aeneas saw." He also maintains that in the whole passage (466-493) "the imperfect and the historical present picture the scenes actually represented in the paintings." It follows that if *avertit* is a present, not a perfect, tense, the statement applies to a scene "actually represented."

The Frieze-Dennison edition insists that *avertit* applies to "the immediate subject, or, so to speak, the action of the picture," while, as to *vastabat*, the subject (*Tydidēs*) "was not represented in the painting as actually engaged in slaughter, but the bodies of the slain, scattered around in the picture, suggest this idea."

As elsewhere, Virgil in this passage may very probably have two distinct scenes side by side. (See the article on *Virgil's Relations to Graeco-Roman Art* in *Classical Journal*, vol. II, no. 2, 1906.) In any case, we cannot infer much from the change of tense. Here *avertit* may well be used instead of *avertebat* (— — —), because of the metrical difficulty of handling the long imperfect form.

(c)

numenque reducant
quod pelago et curvis secum avexere carinis. — ii, 178-179.

Cf. Servius: *numenque aut pro Palladio posuit 'numen' . . . aut 'numen' Minervam dixit.*

The meaning of *numen reducant* is much disputed. It is either (1) bring back the Palladium, which, as Sinon adds, they have taken to Greece; or (2) bring back the divine favor, which they enjoyed when they originally came to Troy, but which they have lost through sacrilege; or (3) take back to Greece the divine favor which they brought with them; or (4) take back the Palladium to Greece.

The last rendering would make 179 redundant; the third is contradicted by the fact that, according to Sinon, the Greeks have lost the divine favor; the second would require some word like *prius* to accompany *avexere*. The first is the best interpretation. After hearing about the sacrilege and the anger of Minerva, we surely ought to learn something about the restitution of the Palladium. The Greeks, then, have taken away the Palladium, in order that, after seeking fresh auspices and purifying themselves from the pollution (167), they may escort the deity back (*reducant*) with due honor, and so finally conquer Troy.

- (d) Heu misero coniunx fatone erepta Creusa
 substitut erravitne via seu lassa resedit
 incertum. — ii, 738 ff.

Mss and Servius have *fatone*. Ribbeck substituted the improbable *mi* for *-ne*. Most of our American school editors (e.g. Bennett, Knapp, Carter) omit *-ne* and place a full stop after *Creusa*, making 739 depend on *incertum*. But we need not give up the tradition of the Mss. The participial clause *fato erepta* belongs in common to the three verbs following, and takes the *-ne* because of its importance. The disjointed utterances express realistically the mental agitation of the speaker. Translate: "Alas! snatched away by an unhappy fate, did my wife Creusa halt, or stray from the path or sink back weary? I know not." I would punctuate after *resedit*.

- (e) The evolutions of the *ludus Troiae*.

- (1) Tres equitum numero turmae ternique vagantur
ductores; pueri bis seni quemque secuti
agmine partito fulgent paribusque magistris. — v, 560 ff.

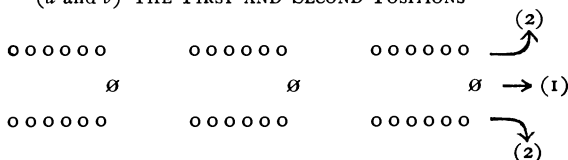
Here, "the troops of horse, three in number, and three captains gallop up and down; the boys, twice six in all, following each, move gayly, with evenly divided band and equal commanders." The *magistri* are the same as the *ductores*. The second statement merely amplifies the first (a principle which may be abundantly illustrated in Virgil); *bis seni*, not merely twelve, but twelve in two groups of six each; *agmine partito* refers to the symmetrical division of the whole into three companies and of each company into two halves; *paribus magistris* means simply that the companies are commanded alike.

- (2) Olli discurrere pares, atque agmina terni
diductis solvere choris, rursusque vocati
convertere vias infestaque tela tulere. — 580 ff.

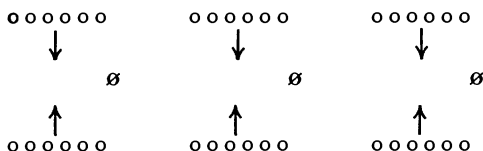
Here, "they galloped apart in equal ranks, and the three companies, parting their bands, broke up the column." The statement beginning with *atque* explains

the first in more detail. After riding in double column down the centre (*a*), they wheeled (*b*), half to the right and half to the left, and galloped toward the sides of the arena, until, at the word of command from the trainer Epytides (*rursus vocati*), they turned right about face, and the two sides charged each other with weapons levelled (*c*). The companies (*turmae*) consist of twelve youths each, so that the *chori*, or half-companies, contain six each. Thus, when they wheel to the charge, there are eighteen on each side. There are three captains and three companies of twelve each besides the trainer, or trainers, who, however, are at a distance; cf. Epytides longe dedit, 579.

(*a* and *b*) THE FIRST AND SECOND POSITIONS



(*c*) THE THIRD POSITION



The captains probably act as pivot-points, or mark the centre of the field, where the charging half-companies come to a halt.

- (*f*) Tu regere imperio populos, Romane, memento
(hae tibi erunt artes), pacique imponere morem,
parcere subiectis et debellare superbos. — vi, 851 ff.

Mss (with unimportant exceptions) have *paci*. So, too, a cento of Proba, fourth century. The dative was preferred by Bentley, and is read by Ribbeck and Norden. Servius glosses *pacis morem* by *leges pacis*, and *pacis* has been adopted by all school editors. Norden has shown that literary tradition favors *paci*. This also seems to give much the better sense, 'crown peace with law.' Virgil is thinking of the beneficent rule of Augustus, who brought peace to the world, and then to that pacified world gave the blessings of law and order; in a word, civilization. Cf. i, 264, *moresque viris et moenia ponet*. Here, however, the singular, *morem*, is more abstract than *mores*. It may be illustrated by the common phrases *in morem*, 'according to the law of,' and *sine more*, 'lawlessly.' But the best parallel to our present passage is to be found in the eighth book, where Evander thus describes the primitive dwellers on the site of Rome:

quis neque mos neque cultus erat, nec iungere tauros
aut componere opes norant aut parcere parto,
sed rami atque asper victu venatus alebat. — viii, 316 ff.

9. Use of *lai* in the Sense of *lamenti* in Italian Poetry, by Professor O. M. Johnston, of the Leland Stanford Jr. University.

The conclusion of this paper is that the meaning of sadness attached to *lai* is due to its frequent use in describing the songs of birds, and the principal argument supporting this conclusion is based on the fact that the songs of the birds most frequently mentioned in Italian poetry were considered sad.

10. 'Theocritus' Treatment of the Daphnis Story, by Professor A. T. Murray, of the Leland Stanford Jr. University.

The treatment of the Daphnis story by Theocritus has long been a subject for discussion, and attempts are still from time to time made to combine the various passages so as to give one consistent story, one that harmonizes with the familiar version current before Theocritus' day. This, the writer, in common with most scholars, held to be patently impossible, since it is only by forced interpretation, or by alteration of the text, that the song of Thyrsis, in Idyll i, can be made to agree with the older version.

The following interpretations were suggested:—

(1) In Idyll viii we have what may well be an allusion to the familiar version. At least the passage as far as it goes agrees with that version. Daphnis, while still a youth, wins a nymph for his bride. There was no occasion here to pursue the theme further: hence there is no hint of the vow, of the subsequent unfaithfulness, or of the blinding of Daphnis.

(2) In Idyll vii, perhaps through the influence of the story of Menalcas and Eriphanis, we have a new conception: the hero of pastoral song now appears as a hapless, hopeless lover, with whom all nature sympathizes.

(3) Finally, in the Thyrsis song in Idyll i, there appears an entirely new conception, and the traditional version is completely disregarded. Here we must admit that Reitzenstein, while his view of the origin of bucolic poetry is untenable, has pointed the way to a correct solution. Daphnis, because of his chastity, has incurred the wrath of Aphrodite, as did Hippolytus. She sends upon him a consuming passion for a maid, who, in turn, loves him madly, and who seeks her lover through groves and fountains. (To excise *ῥάρεϊσα*, with Helm, is most unwarrantable.) Daphnis dies rather than yield,—dies of unsatisfied passion (*τάκεται*); yet scorns to accept the means which the sensual Priapus points out for satisfying this passion.

This paper will later be published in full.

11. A Note on Cicero, *pro Sulla*, 52 (*nocte ea . . . Nonarum Nov.*), by Professor H. C. Nutting, of the University of California.

The reading *nocte ea . . . me consule* has been regarded with some suspicion. But (1) so far as the wording and common interpretation of the passage are concerned, it cannot be said that the phrase is un-Ciceronian; and (2) the presence of the phrase at the point where it stands might be accounted for by supposing that Cicero quotes it from an official document, *e.g.* from the official record of the evidence presented before the Senate on Dec. 3, 63 B.C.

This paper will appear in the *American Journal of Philology*.

12. *Ni*-Clauses in Virgil; with Special Reference to Protases in which the Present Subjunctive appears, by Dr. Andrew Oliver, Berkeley, California.

In the works of Virgil, including his so-called *Carmina Minora*, there are 31 instances of clauses introduced by *ni* or *nisi*, distributed as follows: with pres. ind. 5; with fut. 1; with perf. 2; with pres. subj. 10;¹ with imp. subj. 4; and with plup. subj. 8. There are no clauses of this kind either in the *Copa* or in the *Moretum*.

The particular type of protasis under discussion in this paper is that in which the verb-form appears as a present subjunctive. In such clauses the writer finds comparatively few cases in which the concept of unreality is clearly indicated, showing that Virgil does not ordinarily fancy the archaic usage. In support of this thesis it is interesting to compare the poet's inclination in *si*-clauses, in which he distinctly shows a decided preference for the regular Ciceronian models. There are, however, some striking exceptions, e.g. *Georg.* iv, 116 ff. (*ni . . . traham et . . . festinem, etc., forsitan . . . canerem*), where the archaic present is seen in the protasis only; also *Aen.* ii, 599 f., where the rare use of the perfect subjunctive in a past unreal apodosis is found, the present subjunctive in the *ni*-clause representing, as the context obviously shows, a present contrary to fact idea. Moreover, there are at least three cases in which the *διάθεσις ψυχικῇ* of the speaker is open to some dispute, viz. *Aen.* i, 58 f., vi, 292 ff., and xi, 913 ff. These cases all occur in lively narrative, making it somewhat difficult to determine how far the protasis is influenced, on the one hand by the use of the accompanying "present of vivid narration" (Lane), and on the other by metrical considerations.

In the exciting incident of the boat-race depicted in *Aen.* v, 230 ff., may be felt, perhaps, not only the influence of the present thus used in vivid narrative upon the *ni*-clause, but also the "anticipatory" or the "volitive" influence at work in Virgil's description of the keen rivalry of the contestants. Again, there are three instances of suppressed or implied apodoses (*Georg.* iv, 455 ff., *Aen.* ix, 803 ff., and xii, 733 ff.), although in each of these cases the idea of unreality is wholly absent in the *ni*-clause as well as in the general context.

A single example occurs (*Aen.* ii, 178 ff.) in which the *ni*-clause appears in *Oratio Obliqua, i.e.* in the prophecy (*canit*) of Calchas, the seer; and here once more the attitude of mind is naturally one of anticipation, to say nothing of the fact that the clause hinges directly upon the prophecy itself.

A tabulation of the remaining uses in the *ni*-clause follows:

(a) With Pres. Indic.: *Ecl.* 8, 67; *Georg.* i, 177; *Aen.* v, 49; vii, 433; xii, 568.

(b) With Fut. Indic.: *Georg.* i, 155.

(c) With Perf. Indic.: *Aen.* i, 392; *Catal.* 9, 2.

(d) With Imp. Subj.: *Georg.* i, 198; *Aen.* vi, 353; viii, 510; x, 328.

(e) With Plup. Subj.: { *Ecl.* 9, 14; *Aen.* v, 376; vi, 359; viii, 523; xi, 112;
 { *Ciris* 130 and 278; *Culex* 160.

¹ Exclusive of a single instance of *ni* used as the archaic negative conjunction of purpose (*Aen.* iii, 686).

13. Carlyle and the German Classics, by Dr. F. Winther, of the University of California.

Among Carlyle's many essays there are several on German writers, notably those on Goethe, Schiller, Novalis, and Richter. While Carlyle aimed to master and describe their habits of thought and expression, his whole way of thinking was in turn influenced by the personalities of these men. Carlyle's was not the artist's temperament, but, in spite of the one-sidedness of his grandeur and a vigor almost coarse, he yet towers into the sphere of artists, carrying there his simple and intense philosophy of duty. Thus, the portraits in Carlyle's essays are painted more like the robust figures of Balzac than the finely shaded miniatures one finds among the pen pictures of C. F. Meyer. For Carlyle, meaning was above method and life above word; the passionate moral intensity of his imagination made his studies of the great German writers rather enthusiastic praises of their appreciation of the deep truths of life than a study of the talents and means by which they led those profound truths into the medium of art. Novalis, for instance, with his delicate and dreamy imagination, gets small justice from Carlyle, which is not surprising when we remember that this is the same critic who saw in Keats only maudlin sensibility. Carlyle the critic, as Carlyle the philosopher, Carlyle the social reformer, asks of every man he studies that his acts express his thoughts and that his thoughts shall be the result of reason, and so he measures the greatness of Goethe, Schiller, Richter, and others, not according to their art, but according to their ideals and the way they lived up to them. Plainly enough, Carlyle is one of the many whose vision was profoundly influenced by that broad current of idealism which, starting in Germany from Immanuel Kant, presently covered and fertilized the whole territory of culture.

INDEX

Arabic numerals refer to pages of the *Transactions*, Roman to the *Proceedings*.

- acalanthis*: 31, 36 ff.
 Accent and ictus (Latin): xv ff.
 Accusative of exclamation, in Plautus and Terence: xvii.
 Aeschines: 46.
 Aeschylus, and Mrs. Browning: xiv f.
Ajax, 1st antistrophe of: xix.
ἄκαυθις: 40.
 Alexandria, capture of (Pierre de Lusignan): 91, 96 ff.
 Algezir (Algeciras), siege of: 91 ff.
 Alphabet, Siamese, and the Sanskrit: 20 ff.
 Andocides: 42 f.
 Antiphon: 41 f.
 Antispast, rehabilitation of, in new metric: 57 ff., 67 ff., 81, 87 f.
 Apollo, and the Python: xvii.
 Aramaic, papyri: xx f.
 Artemidorus: xiv.
 Assuan, papyri: xx f.
 Ba'al: v. Belus, and I. O. M.
 Bellona, in Gaul and Germany: 115 f.
 Belmarye: 92 f.
 Belus, in Gaul: 113.
 Bible, Mss of: xxii.
 Birds: 31 ff.
 Browning, Mrs., and Aeschylus, xiv f.
 Caecilius (rhetor): 41 ff.
 Canterbury Tales: 89 ff.
 Carlyle, and the German classics: xli.
castra, castella: xii.
 Chaucer, the Knight's Tale: 89 ff.; age of the Knight: 104; the Squire's Tale: 107.
 Choriambic dimeter: 57 ff.
 Cicero, *pro Sulla*, 52: xxxix.
comitia: 49 ff.
conea = *ciconia*: 33.
 Consonants, shift of, in Siamese: 19 ff.; Latin: 36; Romance: 31 ff.
contiones: 49 ff.
 Criticism, Photius (Attic Orators): 41 ff.
 Cults: v. Religion.
 Daphnis story (Theocritus): xxxix.
 Darius, accession of, Herodotus on, xxiv ff.
 Dea Caelestis (Tanith), in the West: 114 f.
 Delphic oracle, and Socrates (*Apol.*): xxxiii f.
 Demosthenes: 45 f.
 Dimeter, choriambic: 57 ff.
 Direction, determinatives of, in Siamese: xxxi f.
 Education, of women: xxxiii.
 Egypt, Mss from, Aramaic: xx f.; Greek: xxii.
 Elections, Roman: 49 ff.
 Exclamation, accusative of, in Plautus and Terence: xvii.
 Gaul, oriental cults in: 109 ff.; Romanization of: 112 *et passim*.
 Germany (Roman), oriental cults in: 109 ff.
 Glyconics: 71 f.
 Great Mother: v. Magna Mater.
 Greeks, and suicide: xxii f.
 Herodotus, and the accession of Darius, iii, 27-88: xxiv ff.
hiberna: xii.

hirundo, and derivatives: 32 ff.
Homer, sigmatism in: xxiii f.
Ictus, and accent (Latin): xv ff.
Indian words, in Siamese: 19 ff.
Inscriptions, Roman (*tituli sacri*):
 113 ff.
Isaeus: 45.
Isis, in Gaul and Germany: 123 ff.
Isocrates: 44 ff.
Jupiter Ammon, in Gaul: 116.
Jupiter Olbius, in Germany: 116.
I. O. M. Dolichenus, in Gaul and
 Germany: 119 f.
I. O. M. Heliopolitanus, do.: 117 ff.
Jupiter Sabasius, do.: 116 f.
Knight's Tale, the, sources of the
 adventures: 89 ff., 104 ff.
l < r -: 31 f., 36.
lai = *lament*: xxxix.
Lambaesis, 'praetorium' at: xii f.
Legend, and history, in Herodotus:
 xxiv ff.
Legions, in Germany: 112 ff.
Lemuria: 36.
luscinia: 31 ff.
Lycurgus: 46.
Lyeys (Layas, Ayas): 99 f.
Lysias: 43 f.
Magna Mater, in Germany and Gaul:
 128 ff.
Metric: xv ff.; the new: 57 ff.
Metrical notation: 58, 62, 65, 71 ff.,
 77, 81 ff., xv ff.
Mithras, in Gaul and Germany: 138 ff.
Mythology: xvii, xxi.
necte-gala: 31.
nightingale, 31 ff.
olos, use of: xviii f.
Opinion, public (Roman), and the
 theatre: 49 ff.
opotos, use of: xviii f.
Orators, Attic, Photius' criticisms of:
 41 ff.
Pāli: 19 ff.
Papyri, Aramaic (Assuan): xx f.
Philology, classical: xx.
Philomela: 33 f.
Photius, on Attic Orators: 41 ff.

Plagiarism (Poe): xxxi.
plasma: 63, 68.
Plato, *Apology*: xxxiii f.
poios, use of: xviii f.
Politics, Roman: 49 ff.
Polybius, verbal in *-teo* in: xiii f.
praetorium: xii f.
Procne: 33 f.
Propertius, ii, 28, 54: xxxii f.
propheta: 126.
Prussia, and Teutonic Order: 101 ff.
Python-myth: xvii.
Quadrissyllabic metrical groups: 65,
 71 ff.
Quantity, rhythmical modification of:
 59 ff., 64 f.
Religion, stoning as related to: 11,
 15 ff.; oriental cults in Gaul and
 Germany: 109 ff.
Rhythm: xv ff., 58 ff., 68, 74, 76 ff.;
 ascending and descending: 61, 69 f.,
 81.
rossignol, *rossignuolo*: 31 f.
ruscinia: 31 ff.
ruscus: 32, 37, 39.
sacri: 125.
Sanskrit, and Siamese: 20 ff.
Sarapis, in Gaul and Germany:
 123 ff.
Satallye (Attalia): 99 f.
Siam, contact of, with India: 19 ff.
Siamese, consonant shift in: 19 ff.;
 determinatives of direction in:
 xxx i f.
Sigmatism, in Homer: xxiii f.
Sophocles' *Ajax*, 1st antistrophe of:
 xix.
Squire's Tale, sources of the: 107.
Stoning, among the Greeks and
 Romans: 5 ff.; penalty for treason,
 cowardice, etc.: 6 ff.; for murder,
 impiety, maladministration, etc.:
 10 ff.; due to private hatred or
 partisanship: 13 ff.; ceremonial
 instances: 15 ff.
Substitution, metrical: 61 ff.
Suicide, the Greeks and: xxii f.
Suidas: xiv.

Swallow, the: 33.
 Syncopation, metrical and musical:
 87 f.
taurobolium: 129 ff.
 -*reo*, verbal in, in Polybius: xiii f.
 Teutonic Order: 101 ff.
 Theatre, Roman, as factor in politics:
 49 ff.
 Theocritus, Daphnis story in: xxxix.

Tramissene: 92 ff.
Vaticanum: 116, 131 f.
 Verbal in -*reo*, in Polybius: xiii f.
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ABBREVIATIONS

AHR—American Historical Review.
AJA—American Journal of Archaeology.
AJP—American Journal of Philology.
AJSL—American Journal of Semitic Languages.
AJT—American Journal of Theology.
Archiv—Archiv für latein. Lexikographie.
Bookm.—The Bookman.
CJ—Classical Journal.
CP—Classical Philology.
CQ—Classical Quarterly.
CR—Classical Review.
CSCP—Cornell Studies in Classical Philology.
CW—Classical Weekly.
ER—Educational Review.
GWUB—George Washington University Bulletin.
HSCP—Harvard Studies in Classical Philology.
HSPL—Harvard Studies and Notes in Philology and Literature.
IF—Indogermanische Forschungen.
JAOs—Journal of the American Oriental Society.

JBL—Journal of Biblical Literature.
JGP—Journal of English and Germanic Philology.
JHUC—Johns Hopkins University Circulars.
LL—Latin Leaflet.
MLA—Publications of the Modern Language Association.
MLN—Modern Language Notes.
MP—Modern Philology.
Nat.—The Nation.
PAPA—Proceedings of the American Philological Association.
PUB—Princeton University Bulletin.
SER—Southern Educational Review.
SR—School Review.
TAPA—Transactions of the American Philological Association.
UMS—University of Michigan Studies.
UPB—University of Pennsylvania Bulletin.
VUS—Vanderbilt University Studies.
WRUB—Western Reserve University Bulletin.

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- Prof. Sylvester Burnham, Colgate University, Hamilton, N. Y. 1885.
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- Prof. Henry F. Burton, University of Rochester, Rochester, N. Y. 1878.
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Prof. A. V. Williams Jackson, Columbia University, New York, N. Y. 1884.
Dr. Carl Newell Jackson, Harvard University, Cambridge, Mass. (24 Beck Hall). 1905.

- Prof. George E. Jackson, Washington University, St. Louis, Mo. (4400 Morgan St.). 1890.
- Prof. M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn. (14 Marshall St.). 1893.
- Prof. Hans C. G. von Jagemann, Harvard University, Cambridge, Mass. (113 Walker St.). 1882.
- * M. C. James, High School, Berkeley, Cal. 1900.
- Dr. Samuel A. Jeffers, State Normal School, California, Pa. 1904.
- Dr. Charles W. L. Johnson, 10 South St., Baltimore, Md. 1897.
- Prof. William H. Johnson, Denison University, Granville, O. 1895.
- Prof. Eva Johnston, University of the State of Missouri, Columbia, Mo. 1902.
- Prof. George W. Johnston, University of Toronto, Toronto, Can. 1895.
- * Prof. Oliver M. Johnston, Leland Stanford Jr. University, Stanford University, Cal. 1900.
- Charles Hodge Jones, Princeton University, Princeton, N. J. 1906.
- Horace L. Jones, Cornell University, Ithaca, N. Y. 1908.
- Prof. J. C. Jones, University of the State of Missouri, Columbia, Mo. 1902.
- * Winthrop L. Keep, Mills College, Alameda Co., Cal. 1900.
- Prof. George Dwight Kellogg, Princeton University, Princeton, N. J. (10 Nassau St.). 1897.
- Prof. Francis W. Kelsey, University of Michigan, Ann Arbor, Mich. 1890.
- Dr. Roland G. Kent, University of Pennsylvania, Philadelphia, Pa. (College Hall). 1903.
- Prof. John B. Kieffer, Franklin and Marshall College, Lancaster, Pa. 1889.
- Prof. William Hamilton Kirk, Rutgers College, New Brunswick, N. J. 1898.
- Prof. J. C. Kirtland, Phillips Exeter Academy, Exeter, N. H. 1895.
- Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass. (9 Hilliard St.). 1884.
- Dr. William H. Klapp, Academy of the Protestant Episcopal Church, 1324 Locust St., Philadelphia, Pa. 1894.
- Prof. Charles Knapp, Barnard College, Columbia University, New York, N. Y. (1737 Sedgwick Ave.). 1892.
- Charles S. Knox, St. Paul's School, Concord, N. H. 1889.
- Miss Lucile Kohn, 1138 Madison Ave., New York, N. Y. 1905.
- * Dr. Alfred L. Kroeber, University of California, Berkeley, Cal. 1902.
- Prof. William H. Kruse, Fort Wayne, Ind. 1905.
- * Dr. Benjamin P. Kurtz, University of California, Berkeley, Cal. 1906.
- Prof. Gordon F. Laing, University of Chicago, Chicago, Ill. 1907.
- Prof. A. G. Laird, University of Wisconsin, Madison, Wis. 1890.
- Prof. William A. Lambertson, University of Pennsylvania, Philadelphia, Pa. 1888.
- * Prof. A. F. Lange, University of California, Berkeley, Cal. (2629 Haste St.). 1900.
- Prof. W. B. Langsdorf, 189 Kokutaijimura, Hiroshima, Japan. 1895.
- Prof. Charles R. Lanman, Harvard University, Cambridge, Mass. (9 Farrar St.). 1877.
- Lewis H. Lapham, 8 Bridge St., New York, N. Y. 1880.
- Prof. William Cranston Lawton, Adelphi College, Brooklyn, N. Y. (224 Willoughby Ave.). 1888.

- Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y. 1888.
Dr. Arthur G. Leacock, Phillips Exeter Academy, Exeter, N. H. 1899.
Dr. Emory B. Lease, College of the City of New York, New York, N. Y. (512 West 151st St.). 1895.
Prof. David Russell Lee, Central College, Fayette, Mo. 1907.
Dr. Winfred G. Leutner, Western Reserve University, Cleveland, O. 1905.
Prof. Thomas B. Lindsay, Boston University, Boston, Mass. 1880.
* Dr. Ivan M. Linforth, University of California, Berkeley, Cal. (2742 Derby St.). 1903.
Prof. Charles Edgar Little, University of Nashville, Nashville, Tenn. 1902.
Miss Dale Livingstone, State Normal School, California, Pa. 1902.
Prof. Gonzalez Lodge, Teachers College, Columbia University, New York, N. Y. 1888.
Prof. O. F. Long, Northwestern University, Evanston, Ill. 1900.
Prof. F. M. Longanecker, High School, Charleston, W. Va. 1906.
Prof. George D. Lord, Dartmouth College, Hanover, N. H. 1887.
D. O. S. Lowell, Roxbury Latin School, Boston, Mass. 1894.
Prof. Frederick Lutz, Albion College, Albion, Mich. 1883.
Prof. Nelson G. McCrea, Columbia University, New York, N. Y. 1890.
Prof. Walton Brooks McDaniel, University of Pennsylvania, Philadelphia, Pa. (College Hall). 1901.
Prof. J. H. McDaniels, Hobart College, Geneva, N. Y. 1871.
Prof. A. St. Clair Mackenzie, State College of Kentucky, Lexington, Ky. (Life member.) 1901.
Prof. George F. McKibben, Denison University, Granville, O. 1885.
Miss Harriett E. McKinstry, Lake Erie College, Painesville, O. 1881.
Dr. Charlotte F. McLean, Birmingham School, Birmingham, Pa. 1906.
Pres. George E. MacLean, State University of Iowa, Iowa City, Ia. (603 College St.). 1891.
Prof. Donald Alexander MacRae, Princeton University, Princeton, N. J. 1907.
Prof. Grace H. Macurdy, Vassar College, Poughkeepsie, N. Y. 1894.
Robert L. McWhorter, University of Georgia, Athens, Ga. 1906.
Prof. David Magie, Jr., Princeton University, Princeton, N. J. (12 Nassau St.). 1901.
Dr. H. W. Magoun, 70 Kirkland St., Cambridge, Mass. 1891.
Prof. John D. Maguire, Catholic University of America, Washington, D. C. 1906.
Pres. J. H. T. Main, Iowa College, Grinnell, Ia. 1891.
Prof. J. Irving Manatt, Brown University, Providence, R. I. (15 Keene St.). 1875.
Prof. John M. Manly, University of Chicago, Chicago, Ill. 1896.
Prof. Richard Clarke Manning, Kenyon College, Gambier, O. 1905.
Prof. F. A. March, Sr., Lafayette College, Easton, Pa. 1869.
Prof. Allan Marquand, Princeton University, Princeton, N. J. 1891.
* Prof. E. Whitney Martin, Leland Stanford Jr. University, Palo Alto, Cal. (727 Cowper St.). 1903.
Dr. Winfred R. Martin, Hispanic Society of America, 156th St. west of Broadway, New York, N. Y. 1879.
Miss Ellen F. Mason, Rhode Island Ave., Newport, R. I. 1885.

- * Miss Gertrude H. Mason, Berkeley, Cal. (2627 Channing Way). 1906.
 Dr. Maurice W. Mather, 9 Maple St., Exeter, N. H. 1894.
- * Prof. John E. Matzke, Leland Stanford Jr. University, Stanford University, Cal. (Box 105). 1900.
 Prof. Clarence Linton Meader, University of Michigan, Ann Arbor, Mich. 1902.
 Prof. Frank Ivan Merchant, Iowa State Normal School, Cedar Falls, Ia. (1928 Normal St.). 1898.
 Ernest Loren Meritt, 140 S. Main St., Gloversville, N. Y. 1903.
 Prof. Elmer Truesdell Merrill, University of Chicago, Chicago, Ill. 1883.
- * Prof. William A. Merrill, University of California, Berkeley, Cal. (2609 College Ave.). 1886.
 Dr. Truman Michelson, Ridgefield, Conn. (R. F. D. 48). 1900.
 Prof. Alfred W. Milden, Emory and Henry College, Emory, Va. 1903.
 Prof. C. W. E. Miller, Johns Hopkins University, Baltimore, Md. 1892.
 Prof. Walter Miller, Tulane University, New Orleans, La. 1900.
 Prof. Clara Millerd, Iowa College, Grinnell, Ia. 1902.
 Dr. Richard A. v. Minckwitz, De Witt Clinton High School, New York, N. Y. (Amsterdam Ave. and 102d St.). 1895.
 Charles A. Mitchell, Asheville School, Asheville, N. C. 1893.
 Prof. Annie Sybil Montague, Wellesley College, Wellesley, Mass. 1906.
 Prof. Clifford Herschel Moore, Harvard University, Cambridge, Mass. (112 Brattle St.). 1889.
 Prof. Frank Gardner Moore, Trinity College, Hartford, Conn. 1888.
 Prof. George F. Moore, Harvard University, Cambridge, Mass. (3 Divinity Ave.). 1885.
 Prof. J. Leverett Moore, Vassar College, Poughkeepsie, N. Y. 1887.
 Paul E. More, 265 Springdale Ave., East Orange, N. J. 1896.
 Prof. James H. Morgan, Dickinson College, Carlisle, Pa. 1897.
 Prof. Morris H. Morgan, Harvard University, Cambridge, Mass. (45 Garden St.). 1887.
 Prof. Edward P. Morris, Yale University, New Haven, Conn. (53 Edgehill Road). 1886.
 Prof. Charles M. Moss, University of Illinois, Urbana, Ill. 1907.
 Prof. Lewis F. Mott, College of the City of New York, New York, N. Y. 1898.
- * Francis O. Mower, High School, Napa, Cal. 1900.
 Prof. George F. Mull, Franklin and Marshall College, Lancaster, Pa. 1896.
 * Dr. E. J. Murphy, Tarlac, Tarlac Province, Philippine Islands. 1900.
 * Prof. Augustus T. Murray, Leland Stanford Jr. University, Stanford University, Cal. (Box 112). 1887.
 Prof. E. W. Murray, University of Kansas, Lawrence, Kan. 1907.
 Prof. Howard Murray, Halifax, N. S. 1907.
 Prof. Wilfred P. Mustard, Johns Hopkins University, Baltimore, Md. 1892.
 Prof. Francis Philip Nash, Hobart College, Geneva, N. Y. 1872.
 Dr. K. P. R. Neville, 378 Wabash Ave., Chicago, Ill. 1902.
- * Prof. A. G. Newcomer, Leland Stanford Jr. University, Palo Alto, Cal. 1902.
 Dr. Charles B. Newcomer, University of Michigan, Ann Arbor, Mich. (Life Member). 1900.
 Prof. Barker Newhall, Kenyon College, Gambier, O. 1891.

- Prof. Frank W. Nicolson, Wesleyan University, Middletown, Conn. 1888.
Prof. William A. Nitze, Amherst College, Amherst, Mass. 1902.
Paul Nixon, Dartmouth College, Hanover, N. H. 1907.
* Prof. George R. Noyes, University of California, Berkeley, Cal. (2249 College Ave.). 1901.
* Prof. H. C. Nutting, University of California, Berkeley, Cal. (Box 272). 1900.
* Dr. Charles J. O'Connor, University of California, Berkeley, Cal. (2545 Benvenue Ave.). 1900.
Prof. Marbury B. Ogle, University of Vermont, Burlington, Vt. 1907.
Prof. George N. Olcott, Columbia University, New York, N. Y. (438 W. 116th St.). 1899.
Prof. Samuel Grant Oliphant, Olivet College, Olivet, Mich. 1907.
* Dr. Andrew Oliver, 1404 Broadway, Seattle, Wash. 1900.
Prof. Edward T. Owen, University of Wisconsin, Madison, Wis. 1896.
Prof. W. B. Owen, Lafayette College, Easton, Pa. 1875.
Prof. William A. Packard, Princeton University, Princeton, N. J. 1872.
Prof. Elizabeth H. Palmer, Vassar College, Poughkeepsie, N. Y. 1902.
Prof. Charles P. Parker, Harvard University, Cambridge, Mass. (1075 Massachusetts Ave.). 1884.
* Clarence Paschall, University of California, Berkeley, Cal. (2615 Virginia St.). 1903.
Prof. James M. Paton, 65 Sparks St., Cambridge, Mass. 1887.
John Patterson, Louisville High School, Louisville, Ky. (1117 Fourth St.). 1900.
Dr. Charles Peabody, Phillips Academy, Andover, Mass. (197 Brattle Street, Cambridge, Mass.). 1894.
Dr. Mary Bradford Peaks, Vassar College, Poughkeepsie, N. Y. 1905.
Dr. Arthur Stanley Pease, Harvard University, Cambridge, Mass. 1906.
Prof. E. M. Pease, 31 E. 17th St., New York, N. Y. 1887.
Prof. Tracy Peck, Yale University, New Haven, Conn. 1871.
Miss Frances Pellett, University of Chicago, Chicago, Ill. (Kelly Hall). 1893.
Dr. Daniel A. Penick, University of Texas, Austin, Tex. 1902.
Prof. Charles W. Peppler, Emory College, Oxford, Ga. 1899.
Dr. Elizabeth Mary Perkins, Vassar College, Poughkeepsie, N. Y. 1904.
Prof. Emma M. Perkins, Western Reserve University (College for Women), Cleveland, O. 1892.
Prof. Bernadotte Perrin, Yale University, New Haven, Conn. (191 Farnam Hall). 1879.
Prof. Edward D. Perry, Columbia University, New York, N. Y. (542 West 114th St.). 1882.
* Dr. Torsten Petersson, University of California, Berkeley, Cal. 1905.
Prof. John Pickard, University of the State of Missouri, Columbia, Mo. 1893.
Dr. William Taggard Piper, 179 Brattle St., Cambridge, Mass. 1885.
Prof. Perley Oakland Place, Syracuse University, Syracuse, N. Y. 1906.
Prof. Samuel Ball Platner, Adelbert College of Western Reserve University, Cleveland, O. (2033 Cornell Rd.). 1885.
* Dr. William Popper, University of California, Berkeley, Cal. (The Berkshire). 1905.

- Prof. William Porter, Beloit College, Beloit, Wis. 1888.
 Prof. Edwin Post, De Pauw University, Greencastle, Ind. 1886.
 Prof. Franklin H. Potter, University of Iowa, Iowa City, Ia. 1898.
 Henry Preble, 42 Stuyvesant Place, New Brighton, S. I., N. Y. 1882.
 Prof. William K. Prentice, American School of Classical Studies, Athens, Greece. 1895.
 *Prof. Henry W. Prescott, University of California, Berkeley, Cal. (2525 Etna St.). 1899.
 *Prof. Clifton Price, University of California, Berkeley, Cal. (University Terrace). 1899.
 Prof. Ferris W. Price, Swarthmore College, Swarthmore, Pa. 1895.
 Prof. Benjamin F. Prince, Wittenberg College, Springfield, O. 1893.
 *E. K. Putnam, Davenport, Ia. 1901.
 Prof. Robert S. Radford, Elmira College, Elmira, N. Y. 1900.
 Prof. Edward Kennard Rand, Harvard University, Cambridge, Mass. (104 Lake View Ave.). 1902.
 Prof. Charles B. Randolph, Clark University, Worcester, Mass. 1905.
 Prof. Edwin Moore Rankin, Princeton University, Princeton, N. J. 1905.
 *Miss Cecilia Raymond, Berkeley, Cal. (2407 S. Atherton St.). 1900.
 Prof. John W. Redd, Centre College, Danville, Ky. 1885.
 Prof. A. G. Rembert, Woford College, Spartanburg, S. C. 1902.
 *Prof. Karl G. Rendtorff, Leland Stanford Jr. University, Palo Alto, Cal. (1130 Bryant St.). 1900.
 Prof. Horatio M. Reynolds, Yale University, New Haven, Conn. (85 Trumbull St.). 1884.
 *Prof. Leon J. Richardson, University of California, Berkeley, Cal. 1895.
 Ernest H. Riedel, Cornell University, Ithaca, N. Y. 1908.
 Dr. Ernst Riess, De Witt Clinton High School, New York, N. Y. (221 W. 113th St.). 1895.
 Prof. Edmund Y. Robbins, Princeton University, Princeton, N. J. 1895.
 Dr. David M. Robinson, Johns Hopkins University, Baltimore, Md. 1905.
 Dr. James J. Robinson, Hotchkiss School, Lakeville, Conn. 1902.
 Prof. W. A. Robinson, Lawrenceville School, Lawrenceville, N. J. 1888.
 Prof. Joseph C. Rockwell, Buchtel College, Akron, O. 1896.
 Prof. F. E. Rockwood, Bucknell University, Lewisburg, Pa. 1885.
 George B. Rogers, Phillips Exeter Academy, Exeter, N. H. 1902.
 Prof. John C. Rolfe, University of Pennsylvania, Philadelphia, Pa. 1890.
 C. A. Rosegrant, Potsdam State Normal School, Potsdam, N. Y. 1902.
 Prof. Clarence F. Ross, Allegheny College, Meadville, Pa. 1902.
 Prof. August Rupp, College of the City of New York, New York, N. Y. 1902.
 *Dr. Arthur W. Ryder, University of California, Berkeley, Cal. (2243 Piedmont Ave.). 1902.
 Dr. Julius Sachs, Teachers College, Columbia University, New York, N. Y. (149 West 81st St.). 1875.
 Benjamin H. Sanborn, Wellesley, Mass. 1890.
 Prof. Henry A. Sanders, University of Michigan, Ann Arbor, Mich. (1227 Washtenaw Ave.). 1899.
 Prof. Myron R. Sanford, Middlebury College, Middlebury, Vt. 1894.

- Miss Catharine Saunders, 417 W. 120th St., New York, N. Y. 1900.
Joseph H. Sawyer, Williston Seminary, Easthampton, Mass. 1897.
Prof. W. S. Scarborough, Wilberforce University, Wilberforce, O. 1882.
* Prof. H. K. Schilling, University of California, Berkeley, Cal. (2316 Le Conte Ave.). 1901.
Prof. J. J. Schlicher, State Normal School, Terre Haute, Ind. 1901.
Edmund F. Schreiner, 486 N. Clark St., Chicago, Ill. 1900.
Dr. Charles P. G. Scott, 150 Woodworth Ave., Yonkers, N. Y. 1880.
Prof. John Adams Scott, Northwestern University, Evanston, Ill. (2040 Orrington Ave.). 1898.
Prof. Henry S. Scribner, Western University of Pennsylvania, Allegheny City, Pa. 1889.
* Prof. Colbert Searles, Leland Stanford Jr. University, Stanford University, Cal. (Box 281). 1901.
Prof. Helen M. Searles, Mount Holyoke College, South Hadley, Mass. 1893.
Charles D. Seely, State Normal School, Brockport, N. Y. 1888.
Prof. William J. Seelye, Wooster University, Wooster, O. 1888.
* Prof. Henry Senger, University of California, Berkeley, Cal. (1429 Spruce St.). 1900.
J. B. Sewall, Brandon Hall, Brookline, Mass. 1871.
* S. S. Seward, Leland Stanford Jr. University, Stanford University, Cal. (Box 771). 1902.
Prof. R. H. Sharp, Jr., Randolph-Macon Woman's College, Lynchburg, Va. (College Park P.O.). 1897.
George M. Sharrard, Cornell University, Ithaca, N. Y. 1908.
Prof. J. A. Shaw, Highland Military Academy, Worcester, Mass. 1876.
Dr. T. Leslie Shear, Barnard College, Columbia University, New York, N. Y. 1906.
Prof. Edward S. Sheldon, Harvard University, Cambridge, Mass. (11 Francis Ave.). 1881.
Prof. F. W. Shipley, Washington University, St. Louis, Mo. 1900.
Prof. Paul Shorey, University of Chicago, Chicago, Ill. 1887.
Prof. Grant Showerman, University of Wisconsin, Madison, Wis. 1900.
Dr. Edgar S. Shumway, Manual Training High School, Brooklyn, N. Y. (472 E. 18th St.). 1885.
Prof. E. G. Sihler, New York University, University Heights, New York, N. Y. 1876.
Prof. Kenneth C. M. Sills, Bowdoin College, Brunswick, Me. 1906.
Rev. John Alfred Silsby, Shanghai, China. 1907.
Prof. Herbert D. Simpson, Central Normal School, Lockhaven, Pa. 1905.
Prof. Charles F. Sitterly, Drew Theological Seminary, Madison, N. J. 1902.
* Prof. Macy M. Skinner, Leland Stanford Jr. University, Stanford University, Cal. 1906.
Prof. Moses Stephen Slaughter, University of Wisconsin, Madison, Wis. 1887.
Pres. Andrew Sledd, University of Florida, Lake City, Fla. 1904.
Prof. Charles N. Smiley, Iowa College, Grinnell, Ia. 1907.
Prof. Charles Forster Smith, University of Wisconsin, Madison, Wis. 1883.
Prof. Charles S. Smith, The George Washington University, Washington, D. C. (2122 H St.). 1895.
Prof. Clement L. Smith, Harvard University, Cambridge, Mass. 1882.

- Prof. Harry de Forest Smith, Amherst College, Amherst, Mass. 1899.
 Prof. Josiah R. Smith, Ohio State University, Columbus, O. (950 Madison Ave.). 1885.
 Prof. Kirby F. Smith, Johns Hopkins University, Baltimore, Md. 1897.
 Prof. Herbert Weir Smyth, Harvard University, Cambridge, Mass. (91 Walker St.). 1886.
 Dr. George C. S. Southworth, Gambier, O. 1883.
 Prof. Edward H. Spieker, Johns Hopkins University, Baltimore, Md. (915 Edmondson Ave.). 1884.
 Dr. Sidney G. Stacey, Erasmus Hall High School, Brooklyn, N. Y. (177 Woodruff Ave.). 1901.
 Eric Arthur Starbuck, Westminster School, Simsbury, Conn. 1904.
 Miss Josephine Stary, Fuller Building, New York, N. Y. 1899.
 Prof. Wallace N. Stearns, Wesley College of North Dakota, Grand Forks, N. D. 1907.
 Prof. R. B. Steele, Vanderbilt University, Nashville, Tenn. (2401 West End). 1893.
 Prof. J. R. S. Sterrett, Cornell University, Ithaca, N. Y. (2 South Ave.). 1885.
 Prof. F. H. Stoddard, New York University, University Heights, New York, N. Y. 1890.
 Prof. Duane Reed Stuart, Princeton University, Princeton, N. J. 1901.
 Prof. E. H. Sturtevant, Barnard College, Columbia University, New York, N. Y. (490 W. 136th St.). 1901.
 Prof. William F. Swahlen, De Pauw University, Greencastle, Ind. 1904.
 Prof. Frank B. Tarbell, University of Chicago, Chicago, Ill. 1882.
 Prof. Julian D. Taylor, Colby University, Waterville, Me. 1890.
 Prof. Glanville Terrell, Georgetown College, Georgetown, Ky. 1898.
 Prof. William E. Thompson, Hamline University, St. Paul, Minn. 1877.
 * Prof. David Thomson, University of Washington, Seattle, Wash. 1902.
 Dr. George R. Throop, Washington University, St. Louis, Mo. 1907.
 Dr. Charles H. Thurber, 29 Beacon St., Boston, Mass. 1901.
 Prof. Fitz Gerald Tisdall, College of the City of New York, New York, N. Y. 1889.
 Prof. Henry A. Todd, Columbia University, New York, N. Y. 1887.
 Prof. H. C. Tolman, Vanderbilt University, Nashville, Tenn. 1889.
 Prof. Edward M. Tomlinson, Alfred University, Alfred, N. Y. 1885.
 Dr. Oliver S. Tonks, Princeton University, Princeton, N. J. 1903.
 Prof. William W. Troup, Westminster College, New Wilmington, Pa. 1907.
 Prof. J. A. Tufts, Phillips Exeter Academy, Exeter, N. H. 1898.
 Prof. Esther B. Van Deman, American School of Classical Studies, Rome, Italy (Via Vicenza 5). 1899.
 Harry Brown Van Deventer, Princeton University, Princeton, N. J. 1907.
 Prof. LaRue Van Hook, Princeton University, Princeton, N. J. 1905.
 Addison Van Name, Yale University, New Haven, Conn. (121 High St.). 1869.
 Prof. N. P. Vlachos, Temple College, Philadelphia, Pa. 1903.
 Prof. Frank Vogel, Massachusetts Institute of Technology, Boston, Mass. 1904.
 Dr. W. H. Wait, University of Michigan, Ann Arbor, Mich. 1893.
 Dr. John W. H. Walden, Harvard University, Cambridge, Mass. 1889.

- Prof. Arthur T. Walker, University of Kansas, Lawrence, Kan. 1895.
Dr. Alice Walton, Wellesley College, Wellesley, Mass. 1894.
Prof. Harry Barnes Ward, Hamilton College, Clinton, N. Y. 1905.
Dr. Edwin G. Warner, Polytechnic Institute, Brooklyn, N. Y. (56 Montgomery Place). 1897.
Andrew McCorrie Warren, care of Brown, Shipley & Co., Founders' Court, London. 1892.
Prof. William E. Waters, New York University, University Heights, N. Y. (604 West 115th St.). 1885.
Dr. John C. Watson, Minot, N. D. (R. F. D. 2). 1902.
Dr. Helen L. Webster, Farmington, Conn. 1890.
Prof. Raymond Weeks, University of the State of Missouri, Columbia, Mo. 1902.
Prof. Charles Heald Weller, State University of Iowa, Iowa City, Iowa. 1903.
Prof. Andrew F. West, Princeton University, Princeton, N. J. 1886.
Prof. J. H. Westcott, Princeton University, Princeton, N. J. 1891.
Prof. J. B. Weston, Christian Biblical Institute, Stanfordville, N. Y. 1869.
Prof. Monroe Nichols Wetmore, Williams College, Williamstown, Mass. 1906.
Prof. L. B. Wharton, College of William and Mary, Williamsburg, Va. 1888.
Prof. Arthur L. Wheeler, Bryn Mawr College, Bryn Mawr, Pa. 1899.
* Pres. Benjamin Ide Wheeler, University of California, Berkeley, Cal. 1879.
Prof. James R. Wheeler, Columbia University, New York, N. Y. 1885.
Prof. G. M. Whicher, Normal College, New York, N. Y. (507 West 111th St.). 1891.
Dr. Andrew C. White, Cornell University, Ithaca, N. Y. (424 Dryden Road). 1886.
Prof. John Williams White, Harvard University, Cambridge, Mass. (18 Concord Ave.). 1874.
Miss Mabel Whiteside, Randolph-Macon Woman's College, College Park, Va. 1906.
* Prof. Edward A. Wicher, San Francisco Theological Seminary, San Anselmo, Cal. 1906.
Vice-Chancellor B. Lawton Wiggins, University of the South, Sewanee, Tenn. 1892.
Prof. Alexander M. Wilcox, University of Kansas, Lawrence, Kan. 1884.
Prof. Henry D. Wild, Williams College, Williamstown, Mass. 1898.
Charles R. Williams, Indianapolis, Ind. (1005 N. Meridian St.). 1887.
Prof. George A. Williams, Kalamazoo College, Kalamazoo, Mich. (136 Thompson St.). 1891.
Prof. Mary G. Williams, Mt. Holyoke College, South Hadley, Mass. 1899.
Dr. Gwendolen B. Willis, Milwaukee-Downer College, Milwaukee, Wis. 1906.
Prof. Harry Langford Wilson, Johns Hopkins University, Baltimore, Md. 1898.
Dr. John G. Winter, University of Michigan, Ann Arbor, Mich. 1906.
* Dr. F. Winther, University of California, Berkeley, Cal. (2720 Dwight Way). 1907.
Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.
Prof. Willis Patten Woodman, Hobart College, Geneva, N. Y. 1901.
Prof. Frank E. Woodruff, Bowdoin College, Brunswick, Me. 1887.
C. C. Wright, University of Virginia, Charlottesville, Va. 1902.

Prof. Ellsworth D. Wright, Lawrence University, Appleton, Wis. 1898.

Prof. Henry B. Wright, Yale University, New Haven, Conn. (86 Connecticut Hall). 1903.

Prof. Henry P. Wright, Yale University, New Haven, Conn. (128 York St.). 1883.

Prof. John Henry Wright, Harvard University, Cambridge, Mass. 1874.

Herbert H. Yeames, Hobart College, Geneva, N. Y. 1906.

Prof. Clarence H. Young, Columbia University, New York, N. Y. (312 West 88th St.). 1890.

Mrs. Richard Mortimer Young, National Cathedral School, Washington, D. C. 1906.

Prof. R. B. Youngman, Lafayette College, Easton, Pa. 1901.

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Newton Centre, Mass.: Library of Newton Theological Institution.
New York, N. Y.: New York Public Library.
New York, N. Y.: Library of Columbia University.
New York, N. Y.: Library of the College of the City of New York.
New York, N. Y.: Union Theological Seminary Library (700 Park Ave.).
Olivet, Mich.: Olivet College Library.
Philadelphia, Pa.: American Philosophical Society.
Philadelphia, Pa.: The Library Company of Philadelphia.
Philadelphia, Pa.: The Mercantile Library.

Philadelphia, Pa. : University of Pennsylvania Library.
 Pittsburg, Pa. : Carnegie Library.
 Poughkeepsie, N. Y. : Vassar College Library.
 Providence, R. I. : Brown University Library.
 Rochester, N. Y. : Rochester University Library.
 Stanford University, Cal. : Leland Stanford Jr. University Library.
 Tokio, Japan : Library of Imperial University.
 Toronto, Can. : University of Toronto Library.
 Tufts College, Mass. : Tufts College Library.
 University of Virginia, Va. : University Library.
 Urbana, Ill. : University of Illinois Library.
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 Philological Society, London.
 Society of Biblical Archæology, London.
 Indian Office Library, London.
 Bodleian Library, Oxford.
 University Library, Cambridge, England.
 Advocates' Library, Edinburgh, Scotland.
 Trinity College Library, Dublin, Ireland.
 Asiatic Society of Bengal, Calcutta.
 Bombay Branch of the Royal Asiatic Society.
 North-China Branch of the Royal Asiatic Society, Shanghai.
 Japan Asiatic Society, Yokohama.
 Public Library of Victoria, Melbourne, Australia.
 Sir George Grey's Library, Cape Town, Africa.
 Reykjavik College Library, Iceland.
 University of Christiania, Norway.
 University of Upsala, Sweden.
 Stadsbiblioteket, Göteborg, Sweden.
 Russian Imperial Academy, St. Petersburg.
 Austrian Imperial Academy, Vienna.
 Anthropologische Gesellschaft, Vienna.
 Biblioteca Nazionale, Florence, Italy.
 Reale Accademia delle Scienze, Turin.
 Société Asiatique, Paris, France.

Athénée Oriental, Louvain, Belgium.
Curatorium of the University, Leyden, Holland.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.
Royal Prussian Academy of Sciences, Berlin, Germany.
Royal Saxon Academy of Sciences, Leipsic.
Royal Bavarian Academy of Sciences, Munich.
Deutsche Morgenländische Gesellschaft, Halle.
Library of the University of Bonn.
Library of the University of Freiburg in Baden.
Library of the University of Giessen.
Library of the University of Jena.
Library of the University of Königsberg.
Library of the University of Leipsic.
Library of the University of Toulouse.
Library of the University of Tübingen.
Imperial Ottoman Museum, Constantinople. [44]

TO THE FOLLOWING JOURNALS THE TRANSACTIONS ARE ANNUALLY SENT, GRATIS,
OR BY EXCHANGE

The Nation.
Journal of the American Oriental Society.
Publications of the Modern Language Association of America.
Classical Philology.
Modern Philology.
The Classical Journal.
Athenæum, London.
Classical Review, London.
Revue Critique, Paris.
Revue de Philologie, Paris (Adrien Krebs, 11 Rue de Lille).
Mémoires de la Société de Linguistique, à la Sorbonne, Paris.
Berliner Philologische Wochenschrift, Berlin.
Deutsche Literaturzeitung, Berlin.
Indogermanische Forschungen, Strassburg (K. J. Trübner).
Literarisches Centralblatt, Leipsic.
Musée Belge, Liège, Belgium (Prof. Waltzing, 9 Rue du Parc).
Neue philologische Rundschau, Gotha (F. A. Perthes).
Wochenschrift für klassische Philologie, Berlin.
Rivista di Filologia, Turin (Ermanno Loescher).
Bolletino di Filologia Classica, Via Vittorio Amadeo ii, Turin.
Biblioteca delle Scuole Italiane, Naples (Dr. A. G. Amatucci, Corso Umberto I, 106).
Zeitschrift für die österr. Gymnasien, Vienna (Prof. J. Golling, Maximilians-Gymnasium).
L'Université Catholique, Lyons (Prof. A. Lepitre, 10 Avenue de Noailles).
La Cultura, Rome, Via dei Sediari 16A. [24]

[Total (600 + 60 + 44 + 24) = 728]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION¹

ARTICLE I. — NAME AND OBJECT

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.
4. An Assistant Secretary, and an Assistant Treasurer, may be elected at the first session of each annual meeting, on the nomination of the Secretary and the Treasurer respectively.

ARTICLE III. — MEETINGS

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

¹ As amended December 28, 1907.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

ADMINISTRATIVE RESOLUTIONS

CERTAIN matters of administration not specifically provided for in the Constitution have been determined from time to time by special votes of the Association, or of its Executive Committee. The more important of these actions still in force are as follows: —

1. WINTER MEETINGS. On September 19, 1904, the Association, which had been accustomed to hold its annual meetings in the month of July, voted, "That, by way of experiment, the next two meetings of the Association be held during Convocation Week in 1905 and 1906" (PROCEEDINGS, XXXV, li). At the second of the annual meetings under this vote, held at Washington, January 2-4, 1907, it was voted "That until further notice the Association continue the practice of a winter meeting, to be held between Christmas and New Year's, if possible in conjunction with the Archaeological Institute of America" (XXXVII, xi).

2. NOMINATING COMMITTEE. On July 8, 1903, the Association, in session at New Haven, voted to establish a permanent Nominating Committee of five members, one of whom retires each year after five years of service, and is replaced by a successor named by the President of the Association. By the terms of the vote the question of final approval or disapproval of this plan will come before the Association in 1908 (XXXIV, xix, xlvi). The present membership of the Committee is as follows: —

Professor Milton W. Humphreys, *Chairman*.

Professor Martin L. D'Ooge.

Professor Herbert Weir Smyth.

Professor Samuel Ball Platner.

Professor Edward Capps.

3. PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST. On July 5, 1900, the Association, in session at Madison, accepted the recommendation of the Executive Committee defining the terms of affiliation between the Philological Association of the Pacific Coast and the American Philological Association (XXXI, xxix; cf. XXXII, lxxii).

4. SALARY OF THE SECRETARY AND TREASURER. In July, 1901, the Executive Committee fixed the salary of the Secretary and Treasurer at \$ 300, to include any outlay for clerical assistance (XXXII, lxxii).

5. PUBLISHING CONTRACT. The contract with Messrs. Ginn & Co. has been renewed July 1, 1906, by authority of the Executive Committee, on the same terms as for the preceding lustrum (cf. XXXII, lxxii).

PUBLICATIONS OF THE ASSOCIATION

THE annually published PROCEEDINGS of the American Philological Association contain, in their present form, the programme and minutes of the annual meeting, brief abstracts of papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published TRANSACTIONS give the full text of such articles as the Executive Committee decides to publish. The PROCEEDINGS are bound with them as an Appendix.

For the contents of Volumes I—XXXIII inclusive, see Volume XXXIV, pp. cxliii ff.

The contents of the last five volumes are as follows : —

1903. — Volume XXXIV

- Moore, F. G. : Studies in Tacitean ellipsis : descriptive passages.
Goodell, T. D. : Word-accent in Catullus's galliambics.
Brownson, C. L. : The succession of Spartan nauarchs in *Hellenica* I.
Prescott, H. W. : Magister curiae in Plautus's *Aulularia* 107.
Miller, C. W. E. : Hephaestion and the anapaest in the Aristophanic trimeter.
Radford, R. S. : The Latin monosyllables in their relation to accent and quantity.
 A study in the verse of Terence.
March, F. A. : Three new types.
Proceedings of the thirty-fifth annual meeting, New Haven, 1903.
Proceedings of the fourth annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1902.

1904. — Volume XXXV

- Ferguson, W. S. : Historical value of the twelfth chapter of Plutarch's *Life of Pericles*.
Botsford, G. W. : On the distinction between *Comitia* and *Concilium*.
Radford, R. S. : Studies in Latin accent and metric.
Johnson, C. W. L. : The *Accentus* of the ancient Latin grammarians.
Bolling, G. M. : The Çāntikalpa of the Atharva-Veda.
Rand, E. K. : Notes on Ovid.
Goebel, J. : The etymology of Mephistopheles.

Proceedings of the thirty-sixth annual meeting, St. Louis, 1904.

Proceedings of the fifth and sixth annual meetings of the Philological Association of the Pacific Coast, San Francisco, 1903, 1904.

1905. — Volume XXXVI

Sanders, H. A.: The Oxyrhynchus epitome of Livy and Reinhold's lost chronicon.

Meador, C. L.: Types of sentence structure in Latin prose writers.

Stuart, D. R.: The reputed influence of the *dies natalis* in determining the inscription of restored temples.

Bennett, C. E.: The ablative of association.

Harkness, A. G.: The relation of accent to elision in Latin verse.

Bassett, S. E.: Notes on the bucolic diaeresis.

Watson, J. C.: Donatus's version of the Terence *didascaliae*.

Radford, R. S.: Plautine synzesis.

Kelsey, F. W.: The title of Caesar's work.

Proceedings of the thirty-seventh annual meeting, Ithaca, N. Y., 1905.

Proceedings of the seventh annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1905.

1906. — Volume XXXVII

Fay, E. W.: Latin word-studies.

Perrin, B.: The death of Alcibiades.

Kent, R. G.: The time element in the Greek drama.

Harry, J. E.: The perfect forms in later Greek.

Anderson, A. R.: *Ei*-readings in the Mss of Plautus.

Hopkins, E. W.: The Vedic dative reconsidered.

McDaniel, W. B.: Some passages concerning ball-games.

Murray, A. T.: The bucolic idylls of Theocritus.

Harkness, A. G.: Pause-elision and hiatus in Plautus and Terence.

Cary, E.: Codex Γ of Aristophanes.

Proceedings of the thirty-eighth annual meeting, Washington, D. C., 1907.

Proceedings of the eighth annual meeting of the Philological Association of the Pacific Coast, Berkeley, 1906.

1907. — Volume XXXVIII

Pease, A. S.: Notes on stoning among the Greeks and Romans.

Bradley, C. B.: Indications of a consonant-shift in Siamese.

Martin, E. W.: *Ruscinia*.

Van Hook, L. R.: Criticism of Photius on the Attic orators.

Abbott, F. F.: The theatre as a factor in Roman politics.

Shorey, P.: Choriambic dimeter.

Manly, J. M.: A knight ther.was.

Moore, C. H.: Oriental cults in Gaul.

Proceedings of the thirty-ninth annual meeting, Chicago, Ill., 1907.

Proceedings of the ninth annual meeting of the Philological Association of the Pacific Coast, Stanford University, 1907.

The Proceedings of the American Philological Association are distributed gratis upon application to the Secretary or to the Publishers until they are out of print.

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"	"	1873	"	IV	"	"	1892	"	XXIII
"	"	1874	"	V	"	"	1893	"	XXIV
"	"	1875	"	VI	"	"	1894	"	XXV
"	"	1876	"	VII	"	"	1895	"	XXVI
"	"	1877	"	VIII	"	"	1896	"	XXVII
"	"	1878	"	IX	"	"	1897	"	XXVIII
"	"	1879	"	X	"	"	1898	"	XXIX
"	"	1880	"	XI	"	"	1899	"	XXX
"	"	1881	"	XII	"	"	1900	"	XXXI
"	"	1882	"	XIII	"	"	1901	"	XXXII
"	"	1883	"	XIV	"	"	1902	"	XXXIII
"	"	1884	"	XV	"	"	1903	"	XXXIV
"	"	1885	"	XVI	"	"	1904	"	XXXV
"	"	1886	"	XVII	"	"	1905	"	XXXVI
"	"	1887	"	XVIII	"	"	1906	"	XXXVII
"	"	1888	"	XIX	"	"	1907	"	XXXVIII

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